THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE William Ainslie Memorial Lecture has a special interest of its own, both for its name and for the eminence of those who have held the Lectureship. William Hume Ainslie came to London from Haddington as a boy and for many years was man-servant to Bishop Winnington Ingram at Fulham Palace. A meeting with 'Dick' Sheppard led to his service of Mr. Sheppard as valet. Later he became verger of St. Martin's, and on each Armistice Day he carried the Processional Cross at the service held at the Cenotaph. He was known to and loved by many for his character and his devotion to the Church. The Lectureship founded in memory of him has been held by Archbishop Temple, Lord Eustace Percy, Professor C. H. Dodd, Dr. Gorton, the Bishop of Coventry and the Bishop of Goulburn, New South Wales.

The latest lecturer is the Rev. J. S. WHALE, M.A., D.D., Headmaster of Mill Hill School, and as well-known as any of the others. His subject was *Common Ground, A Study of England's Religious Heritage*.[1] He sets out brightly by quoting Parson Thwackum's famous pronouncement (in 'Tom Jones'): 'When I mention religion, I mean the Christian Religion; and not only the Christian Religion but the Protestant Religion; and not only the Protestant Religion but the Church of England.' And he approves of this for its definiteness. There is no ambiguity here, no peculiar or private piety, no vague religiosity. As a Christian he has received something, something handed down to believing multitudes across the tragedy and corruption of the human centuries. His bigotry may be indefinable, but his stand for objective fact is not.

The Christian religion cannot admit that it is merely one philosophy among the many to which the world is invited to give its attention. Because it claims to know the truth about the nature and destiny of man it bids for the undivided loyalty of man's heart. Therefore you may not toy with the gospel. In all times of renewal the Church has testified to the objective authority of that Word of God which makes it what it is. 'I cannot get away from the fact that this sense of Objectivity—of something Done and Given in history—alone explains the conviction, the witness, the propaganda of the Church as it marches down the centuries. We do well to remember that here is common ground upon which all stand.'

'Though it is a matter of history,' says Dr. WHALE, 'that there is, broadly speaking, a twofold witness, a dual heritage, in the central, classical tradition of our Christian faith and practice, and though we label its component elements "Catholic" and "Reformed"—we should realize more readily than we do that these terms are ultimately complementary rather than antithetical; they represent a difference in emphasis rather than a material difference; and as this Ainslie Lecture was founded for the defence and confirmation of these given elements in our common heritage, I invite you to look at them from the vantage point of history.'

First, our Catholic Heritage. If we look at notable crises in the history of the Faith it is clear that those to whom we to-day owe most in the distant past were men of precise notions. Look, for example, at three of those determinative crises. The first is for ever associated with the great name of St. Paul. Broadly speaking, he is the living embodiment of that astonishing assurance which we find on every page of the New Testament. The New Testament is many things, but it is never wistful. Religion in its pages is never a problem but the solution of all problems.

Look, again, at the much-abused fourth century when the Faith had to fight for its life against paganism. And look at its great figure, Athanasius. He does not rank among the greatest theologians, but he stood for what was essential 'against the world.' He was a man of precise notions and stood for what cannot be taken away without destroying the Faith. It is not merely a Newman who

[1] Longmans; 2s. net.

testifies to his essential witness for the Faith. Thomas Carlyle said, 'If Arianism had won, Christianity would have dwindled into a legend.' And Gibbon saw in him 'a single mind inflexibly applied to the pursuit of a single object, surmounting tremendous obstacles and finally producing a great and lasting effect.'

And look, once more, at the sixteenth century. Dr. WHALE does not select as its great figure either Luther or Erasmus but John Calvin. 'For in that Reformation age, when Erastianism was born, and Lutheranism was swimming with the current which was everywhere bearing the absolute ruler to port—there rose up one man of genius, strong as iron in his certainty of the majesty, the sole causality and the glory of the living God: and he left his mark, not only on the doctrines but also on the institutions of that pure and reformed part of Christ's Church in Switzerland, France, Holland, England, Scotland, and New England with which all of us have indubitable kinship. Mark Pattison was right—Calvinism saved Europe. And it is not too much to say that we to-day owe more than we know to the fact that this great doctor and prince of the Church was a man of precise notions, refusing to let the stream of evangelical High-Churchmanship be lost in the sands of subjectivism.'

The note of objectivity, the transcendent majesty of God and our creaturely insignificance in face of it; the absolute sovereignty of the grace of God—these are the notes that sound out from the Church's crusading song whenever the Church is really on crusade. There is no sectarian exclusiveness here. 'I hear these notes in the Canon of the Mass; I hear them throbbing in the hymns of the Evangelical Revival, proclaiming not what I ought to do but what God has done.'

There is, of course, personal response to God's act, but this religious experience is never a merely individual thing. All Christian experience must be in the long run ecclesiastical experience. And a Christian cannot have the Christian experience to which the centuries bear witness without the visible Church which is its necessary vehicle and abiding guarantee. A religion which is one's own private and peculiar luxury is not the Christian religion as believing men have known it. There are so many experiences irreducibly different from each other and their result is often chaotic subjectivism. The certainty of salvation is grounded in the Word of God, uttered and made actual in history, and shown forth continuously to needy men through the preaching of it in the Church, and in the two gospel sacraments which bring it to a living, burning focus.

Such is our Catholic heritage. Dr. WHALE turns from this to our Reformed heritage known as Puritanism. He draws for us the caricature of a noble system that has been so often presented as the Puritan faith, and has no difficulty in showing how false this is; and particularly how Puritanism has been hated because of its challenge to the natural man in all of us. And in a really noble passage he speaks of the Puritan intransigent High-Churchmanship and of 'that iron in the marrow which enabled Huguenots in France, Beggars in Holland, Independents in England and Covenanters in Scotland to assert the crown rights of the Redeemer in the teeth of civil and ecclesiastical tyranny.'

What was it that our Puritan forefathers wanted so much that they braved persecution, imprisonment and death to get it? Dr. WHALE says it was first a pure Church and second a free Church. This also is part of our heritage complementary to the Catholic witness. The problem of Church and State is notoriously difficult. It is perhaps insoluble here on earth where the redeemed of the Lord are still in the body, still subject to vanity and corruption. But this difficulty does not alter the fact that a Church pure and also free to bear its witness to the world is part of the heritage which has been bequeathed to us by saints and heroes. Nor must it be forgotten that this double heritage of which Dr. WHALE writes so nobly does actually unite us in the bonds of truth and charity, and that for all who are loyal to the truth there is 'common ground.'

In a very suggestive book, *The Social Gospel Re-examined*,[1] Mr. F. Ernest JOHNSON raises many interesting questions, and his treatment of them will repay close attention.

Half a century ago 'the Social Gospel' was, we may recollect, 'all the rage.' It soon became evident, however, that the phrase was very ambiguous. Some who preached it had little enough of a 'Gospel' message. They dealt with notorious public wrongs and defects in national or municipal administration not obviously in a different way from what a newspaper editorial might have done and frequently did. They preached social reform sometimes with little real 'religion.' They thought it sufficient, when they were religious, to find their sanction just in the Fatherhood of God and the *consequent* brotherhood of man.

[1] James Clarke & Co.; 8s. 6d. net.

Mr. JOHNSON points out with truth that in reality there is not very much distinctively Christian in that proclamation. While Jesus emphasized Fatherhood in our essential thought of God, other religions were not blind to it. As for the brotherhood of man, that has been eloquently preached and often practised by men who violently discarded religion altogether.

It is Mr. JOHNSON's twofold contention in this book that a vigorous social ethic is vital to orthodoxy and that liberal social Christianity needs to rediscover its roots in the historic Christian faith.

He points out that the 'ecumenicity' of our time brings into friendly counsel widely divergent groups of Christians sharply divided in various ways from each other but all at one in their devotion to Christ, all according to their light striving to follow Christ. Jesus Christ, then, is the Gospel. No one can follow Christ without feeling deep concern as to social as well as individual needs.

But when we speak of faith we are immediately concerned with doctrine and creeds ('Confessions of Faith' might be a better word than 'creeds'). Confronted with the imposing mass of doctrine which in all the Churches the centuries have amassed, confronted with this, that, and the other 'theology,' what is our attitude to be?

Not 'scrap the lot,' but try to understand the historical situation which evolved all of them. The 'theologies' of all the great thinkers were produced by the times in which the thinkers lived, the social, moral, and spiritual situation which confronted them. They proclaimed the fundamental timeless faith in terms and with the emphasis which their age with its peculiar needs seemed to demand, and to a great extent they did so successfully. To understand Luther or Calvin or Kierkegaard or Barth one must have in mind what situation in the world around existed, and what their personal experience was.

The trouble has been that 'theologies' tend to become dogmatic and universal. The theologian is tempted to speak as though his situation was permanent and universal, or as though what seemed rightly to him in his day to need special, even supreme, emphasis, will always and for all men have the same significance.

Every 'doctrine' according to our author, must be validated by its ethical fruits. Christianity is 'the way,' not primarily a logical thing. 'Do and you will know,' said Jesus. Of course we are so constituted that we have a deep concern to know as well as act, to theorize as well as practise. But the expressions of the essential faith will vary from age to age and no expression should be regarded as final or sacrosanct.

We have noticed in another column the appearance of a reprinted posthumous work on *The Inspiration and Authority of the Bible* by Professor Benjamin B. Warfield of Princeton Theological Seminary. Here we draw attention to the style and content of the addition to the earlier volume given in the reprint, namely, the Introduction written by Professor Cornelius VAN TIL. The style of it is abstract and general, the content upholds with Warfield the high Protestant doctrine of the Bible.

Here is how Dr. VAN TIL states the issue between the basic principle of interpretation of human life and experience that comes to expression in modern theology, philosophy, and science (with which interpretation he finds himself in disagreement) and that which comes to expression in the idea of an infallible Bible as set forth by Warfield (with which interpretation he is in full agreement): 'In the Christian view of things it is the self-contained God who is the final point of reference, while in the case of the modern view it is the would-be self-contained man who is the final point of reference in all interpretation.'

Now at first sight at any rate one would think that in his opposition to the modern view Dr. VAN TIL would find support not only in the high Protestant orthodoxy that goes back to Luther and Calvin but also in Romanism and the neo-conservative Protestantism, as expounded by the so-called dialectical theologians of our day. But no. He would utterly separate himself both from the Romanist and the dialectical theologian. The Roman view, as he says, stands closer to the traditional Protestant one, and the dialectical view closer to the modern one; but both suffer from the 'virus' of the modern principle.

The reasons Rome gives for rejecting the idea of the sufficiency and direct authority of Scripture are, to all intents and purposes, the same as those given by the exponents of the modern principle. The idea of the sufficiency and direct authority of Scripture implies the idea of an exhaustive interpretation by God of the whole course of history. But for Rome, as for the modern Protestant theologians, such an interpretation is an abstraction and needs in practice to be made intelligible

to men through the living Church. Thus Rome and modern Protestantism appear to be on the same decline, even if one be near the top and the other near the bottom.

As for the dialectical theology, it is also infected by the ' virus ' of the modern principle, and in stronger measure than is Romanism. It is here maintained that in every major respect the dialectical principle of interpretation, in which Luther and Calvin are seen through the glasses of a modern critical epistemology, is identical with that of the modern principle. There is the same assumption of the autonomous man as the ultimate reference point for predication, and the same denial of all the affirmations of orthodoxy, if not in word, at least in effect.

It is chiefly against Emil Brunner in ' Revelation and Reason ' that Dr. VAN TIL would measure himself. Brunner, he says, is in line with the modern principle as holding that revelational events must be separated from anything like propositional revelation, and that the real unity of revelation lies beyond and above the unifying efforts of logic. Thus the kind of Bible that fits with the modern principle is the kind of Bible that Brunner recognizes, in which nothing is added to our knowledge, and in which are to be found high prophetic and apostolic perspectives from which we too may view reality.

To summarize the conclusion reached by this uncompromising Calvinist. The view of Scripture advocated by Warfield is held by Orthodox Protestants alone. And only the followers of John Calvin have a theology fully consonant with that view. Only a God who controls whatsoever comes to pass can offer to man an exhaustive interpretation of history. An evangelical, that is a virtually Arminian, theology in admitting a measure of autonomy for man weakens its own defence of the infallible Bible. But Romanism breaks openly with the idea of the Bible as a self-contained revelation ; and the dialectical theology (the theology of crisis), though seeming to stand nearer to the orthodox view, makes the experience of man himself the final reference point of all meaning.

Doctrine of Man.

Man in the New Testament.

BY THE REVEREND T. POWLEY ADDISON, B.A., B.D., M.TH., MANCHESTER.

AMID the problems of this troubled age a return to a consideration of the Doctrine of Man in the New Testament would seem to be a salutary undertaking, if only because it focuses attention upon the fundamental cause of the friction between two diametrically opposed ways of life, one of which will determine the future of every home and state in Europe if not in the whole world. As to which shall in fact be dominant is a question from which no one can or dare stand aloof, and the issue is never more clearly seen than when the nature and destiny of man are considered and debated. The Psalmist's query : ' What is man ? ' is, in the submission of the writer, the question which to-day divides East from West. There cannot be two answers, there cannot be a compromise. Theology has always been vital, but never more so than now when we may well be called upon to see how the answer to the Psalmist's question divides the human race.

For the writers of the New Testament, as for Jesus Himself, God the Father was the *terminus a quo* in their exposition of the nature of man. Man was interpreted in the light of the glory of God ; the Socratic injunction ' Know thyself ' was possible for them, because they had entered into the peculiarly Hebrew experience of ' the knowledge of God.' The Hebrew prophet and not the Greek sage provided the moral and spiritual pabulum of the first generation of Christians. The beginning of the New Testament Doctrine of Man is to be found in the great affirmations of psalmist and seer, and the continuity of thought is emphasised because of, rather than in spite of, the fuller and richer content of Christian doctrine. Indeed the unique factor which enabled men to interpret man was that they had seen the glory of God in the face of Jesus Christ ; it was only in the light of His personality that the Old Testament teaching could pass on to the final stage. Two miracles were needed before man could fully know himself—the miracle of the Old Testament and the miracle of Christ. However little Pilate meant, his cry, ' Behold the man,' has provided Christian

thinkers with their most significant and fruitful line of thought; in Christ the early Christians saw man as God intended him to be.

The thought of Jesus is dominated by His revelation of God as Father, this is the unifying principle behind all His teaching and the secret of His own perfect relationship with God. To 'The Man' God was Father, and ideally therefore He is Father to all men and all men are His sons. The unity of the Son with the Father sets the norm for the relationship which God actively desires to have with every man. The Shorter Catechism makes articulate this ideal relationship—'The chief end of man is to glorify God and to enjoy Him for ever.' The Johannine emphasis rests upon the same reality where the ideal is made actual—'This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' In Christ the Hebrew emphasis upon knowing God is at last fully realized. In this fully realized relationship Christ is the essential mediator, for 'No man cometh to the Father but by me,' and Jesus regards His mission in terms of bringing 'lost' souls into the filial relationship which the Father desires for all His children—'the Son of man came to seek and to save' (see Mk 10^{45}). With God revealed as Father therefore, and as such a Father as seeks His erring children through His only begotten Son, the way is paved for a New Testament Doctrine of Man himself.

Whatever the estimate of man may be, it must do justice to the fact of the gospel, that God is a Father who in His holy love considers man to be worth seeking. In His teaching, Jesus makes this explicit, while the spiritual nature of man is of more value than the whole of the material universe (Mk $8^{36f.}$; see also Mk 9^{43-47}, Lk 10^{38-42}). It is this inward capacity of man for spiritual life which gives to him a supreme and unique value, for it is on this capacity alone that the possibility of his filial relationship with God finally rests. To deny this capacity to man must be the first and foremost consideration of those who seek to deny that human life has a permanent value, without it the answer to the Psalmist's question leaves the human race coffined within the sepulchre of material things, with no inherent rights and without what we are pleased to call the sanctity of personality.

As possessing a spiritual nature, the New Testament emphasises the fact that man has a duty toward God and in that sense a duty toward his ideal self. Obedience, as in the Old Testament, is the corollary of Divine grace. Even in the case of the 'natural' man, unenlightened by the light of the glory of God in the face of Jesus Christ, the writers of the New Testament posit this duty and obedience. Paul in Ro 1 is heavy in his censure of the Gentile world when it 'changed the truth of God into a lie, and worshipped and served the creature more than the Creator.' For Paul there is a light in all men, all men have the knowledge of a duty, and as a result there is the danger to all men that 'their foolish heart was darkened.' With his own particular emphasis the writer of the Fourth Gospel can speak of that true Light 'which lighteth every man.' The 'moral law within' is as ubiquitous as Divine grace, and the duty of the creature to the Creator, of the son to the Father, makes spiritual obligations paramount above all others (Mk 3^{31-35}). Indeed, in the final analysis it is by surrendering all to the imperious demands of God in Christ that a man will find the ideal life for which he was created an actuality. 'He that loseth his life for my sake shall find it' (Mt 10^{39}; see *vv.*$^{32ff.}$). The man who accepts the thesis of his value to God must honour the spiritual obligations arising from that spiritual nature by which alone he may claim to have God's loving regard.

In the great autobiography that Paul wrote in Ro 7 he touches the heart of every man and in so doing reveals the heart of the gospel. It is only to a being with a spiritual nature that such deep self-searching could apply. A sense of complete spiritual impotence in the face of duty toward God emphasises that truth which Paul himself describes as the 'exceeding sinfulness of sin,' but which is the characteristic note of the New Testament throughout. Christ is the source of man's final hope, 'Lord, to whom shall we go? thou hast the words of eternal life,' yet it is the ideal relationship of Jesus with the Father that reveals the sordid imperfections which mar the fellowship between man and God; 'Depart from me; for I am a sinful man, O Lord.' There is unanimity among the writers of the New Testament regarding the universality of sin, and in the prologue of the Fourth Gospel the light of the Word made flesh is set over against the darkness of a spiritually alien world. This characteristic New Testament witness to the fact of sin is the witness to a power in and over human life which is as positive in its own way as is the grace of God.

In the Synoptic Gospels we find a doctrine of sin which lays stress on the inward disposition of heart rather than upon the outward act (*e.g.*, Mt $5^{27.\ 28}$). In the teaching of Christ sin is interpreted in terms of broken sonship (Mt 21^{28-32}), as an inner disposition of lawlessness to deny in practice the spiritual nature which links men to God (Mt 7^{23} 13^{41} 23^{28}). The Old Testament interpretation of sin as rebellion against God is explicitly described by Jesus in His Parable of the Wicked Husbandmen (Mk $12^{1ff.}$) where the duty of man, as a spiritual being, towards God is specifically repudiated. For Jesus, sin working through this active disposition of rebellion, holds men in thrall

and issues in their physical as well as moral hurt (Mt 9^{2}). It is against the background of this interpretation of sin that He begins His ministry with the proclamation 'Repent ye,' and accepts as His mission the fulfilment of the prophecy 'thou shalt call his name Jesus: for he shall save his people from their sins.' There is no account in the Synoptics of the origin of sin, Jesus accepts it as a universal fact to be forgiven and finally eradicated, and He has power to mediate forgiveness and restore men to the intimacy of the family of God.

Inherent in the teaching of Jesus is the reality of judgment; rebellion against the Father is to issue finally in that state which He can only describe in the darkest language. He spoke not only of the unpardonable sin (Mk 3^{28-30}, Mt 12^{31}), but of a state wherein there shall be weeping and wailing and gnashing of teeth (Mt 13^{42}). The whole passage containing the Parable of the Tares describes in figurative language both the judgment of the Son of man and the difference in the subsequent states of the righteous and the unrighteous. When Paul comes to formulate the doctrine of justification by faith, the day of the great assize is brought forward in the case of the believer, and he stands justified by faith as at the last day. The Johannine witness bears the same emphasis; not only is judgment the corollary of grace, it is, like the gift of eternal life, a present state; 'He that believeth not is condemned already' (Jn 3^{18}). It is noteworthy that in the Synoptics as in John, man's final destiny whether for good or ill is determined by his acceptance or rejection of Jesus. The essential and ideal unity between Father and Son is itself the standard whereby the fellowship (or lack of it) between man and God shall be judged.

In Paul the doctrine of sin, of missing the mark (*i.e.*, of falling below the perfect standard of unity with God as seen in Christ) is more completely formulated. The universality of sin is stressed, for both Jews and Gentiles 'are all under sin' (Ro 3^{9}). As in the Gospels sin is positive, it is a power which usurps the place that God should have, and holds the will in slavery (Ro 7^{14}). This slavery is absolute in its power. 'But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members' (*v.*^{23}). It is clear that Paul regards the flesh as the seat and source of sin, a development away from the current of Old Testament psychology, which regarded man as 'an animated body' in contrast to the Greek idea which was dominated by the dichotomy of soul and body, and which regarded man as a being who was a soul and who had a body. Indeed it is a point of discussion as to how far, if at all, Paul was influenced by this Greek dualism. In any event, the idea of the body as the seat of sin caused Paul to modify the doctrine of the resurrection of the body, which was a cardinal point in the theology of the Old Testament. His own position is clear, and repeatedly he contrasts the flesh with the spirit (Ro $7^{5, 6}$; see also 8^{1} and Gal 3^{3} 5^{17} 6^{8}). Further the Apostle is urgent in his constant plea that men should mortify the lusts of the flesh (2 Co 7^{1}, Gal 5^{16} 6^{8}, Col 2^{11}), while the spirit is set over against the body as the principle of life (Ro 8^{13}, see *vv.*$^{1-15}$). In this connexion Paul contrasts the effects of the solidarity of the race with Adam, with the effects of the identification of man through faith with Christ; the perfect sonship of Christ is the effective means whereby the spiritual relationship between men and God can be made. In its final effect the inner spiritual fellowship can only be described in terms of Christ's indwelling the believer, 'I live; and yet no longer I, but Christ liveth in me.' This is the final position of one who could say, 'in my flesh, dwelleth no good thing.' Death is regarded as a universal consequence of Adam's sin, yet at the same time as the consequence of the sin of the individual, 'as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned' (Ro 5^{12}). For Paul, however, no less than for his master, the doctrine of sin is one which was formulated for the practical purpose of overcoming evil, and proclaiming salvation by faith in Christ; he can assert the typical teaching of the New Testament regarding sin when he writes, 'where sin abounded, grace did much more abound.'

The fact that man is disparate in the world is the fact, perhaps more than any other, which is universally acknowledged. Though Paul in a famous passage speaks of a universal disparity, 'For we know that the whole creation groaneth and travaileth in pain together,' it is consonant with his general outlook to stress rather the unsupportable position in which man finds himself, when, as a spiritual being he is unable to give effect to the claims of his deepest nature and honour his duty towards God. In this situation man is a 'wretched man,' seeking deliverance 'from the body of this death.' The disparity caused by sin must be remedied by that salvation which effects reconciliation between man and God. This is the central message of the New Testament.

The witness of Jesus to His unique position as the mediator between man and God is ubiquitous in the Synoptic Gospels, 'All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him' (Mt 11^{27}, Lk 10^{22}). This inner consciousness of His

Divine vocation arose from and was sustained by His own unbroken Sonship, and it was this which gave Him His unique authority. Forgiveness was at the forefront of His teaching, because He revealed God to be such an One as delighted to forgive and welcome the prodigal home. In His prayer which was to serve the disciples as a model, He teaches them to pray daily for forgiveness (Mt 6^{12}), while He describes His own mission as one to call sinners to repentance (Mk 2^{17}). There is joy in heaven over one sinner that repents, but He is stern in His condemnation of those who account themselves righteous, and of those cities which refuse to hear the Word (Mt $10^{14.\ 15}$). The salvation of men is closely linked with His death and resurrection, and we have already seen that a man's attitude towards Him is crucial. It is through repentance and faith towards Christ that salvation is mediated.

The Pauline emphasis is upon the fact that men are powerless to effect their own salvation, for all are included under sin; the work of Christ is necessary before justification can be experienced. The benefits of Christ's work are made accessible to men by the work of the Spirit, by whose energy the usurper sin is overcome and the life of righteousness established; the alienation occasioned by sin is done away, and the spirit of adoption bears witness that 'we are the children of God.' The gift of the Spirit is the distinguishing mark of the emancipation from the law of sin and death and the entrance into the life which is from God. Those who are in the flesh cannot please God. 'But ye are not of the flesh, but in the Spirit, if so be that the Spirit of God dwell in you' (Ro 8^{9}). Through the Spirit is given the power over the fleshly nature of the body which has hitherto been the servant of sin, so that the new life, spiritual in its content, leads to fulness of fellowship with the Father (*v.*^{14}). The radical alteration from the life of sin to the life of righteousness is described in the last resort as due to the indwelling of Christ Himself, 'I live; and yet no longer I, but Christ liveth in me.' This life '*in* Christ' is, in contrast to the old existence, of absolute worth; 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord,' for in it the ideal life, for which man's spiritual nature has formed him, is actualized. In order to explain the transition from alienation to sonship Paul uses the figure of baptism. Through faith in Christ baptism is the sign of the believer's death to sin; in that rite the believer is ideally identified with Christ in His death, so that He is dead to sin; 'Therefore we are buried with him by baptism into death.' The miracle of regeneration is likewise explained in terms of identity with Christ, 'that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life' (Ro 6^{4}). Baptism is the symbol both of the spiritual death and resurrection of the believer, whose identity through faith with the crucified and risen Christ is the effectual means through the spirit, whereby the tyranny of sin is overthrown and the new life of sonship is begun and sustained. 'Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin' (6^{6}). 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (6^{11}). This is the spiritual life for which man was created and for which he has the capacity.

The figure used in the Fourth Gospel to describe the emancipation from sin is that of Life and Light. The coming of the Word is the coming of light into a dark world, and His coming is in itself a judgment on the darkness. Positively, however, the new life which has within it the quality of Christ's own life of communion with the Father, is a present possession, mediated to men through mystic fellowship with Christ, and sustained by His indwelling spirit. This alone is life; without Christ there can be only death.

The present gift of eternal life is one that is confirmed in the doctrine of life after death. The writers of the New Testament all look forward to the fulfilment in a perfect sphere of the life of the spirit known here through faith. At the last, Jesus teaches, the righteous will know the full blessedness of communion with God in the Kingdom where there is both rest and reward, and His coming will announce the end of the present age and the life of the age to come. In the Fourth Gospel the Resurrection is regarded as the completion of the present process whereby the believer passes from death into life, belief in Christ and identification with Him forming the earnest of the blessed hope. For Paul, as we have seen, the final stage in the spiritual nature of the believer is the destruction of the 'body of this death,' which has been the seat of sin, and the appearance of the spiritual body.

According to the New Testament the nature of man is such that he can find his true life only in the life of God. The secret of his blessedness lies not in any doctrine of inevitable progress or perfectability, nor in the mechanical process of dialectical materialism. Rather it lies in the recognition of God as Father calling him to the spiritual ideal of sonship, and in finding that sonship through fellowship with Christ. The supreme dignity and worth of such fellowship are the only factors that can assure him of his real value, a value which, in the New Testament, has within it the promise of life beyond the grave.

Literature.

THE APOSTLES' CREED.

Dogmatics in Outline, translated by Professor G. T. Thomson (S.C.M. ; 12s. 6d. net), is the somewhat misleading title of an exposition of the Apostles' Creed by Karl Barth. Misleading, for it is not (nor does it purport to be) a formal and systematic treatment of Christian doctrine. And yet the essence of the ' Kirchliche Dogmatik ' lies here, and here may also be found in one form or another most of the ideas that Barth emphasizes in his theological teaching. This is not the first time he has ' paraphrased ' the Apostles' Creed. There was the ' Credo ' of 1935 and the ' Confession de la Foi de l'Eglise ' of 1943. The occasion that led to this third attempt was an invitation to lecture at Bonn to the students of all the Faculties ; where in the summer of 1946 in the semi-ruins of the Kurfürsten Schloss he met them between the morning hours of seven and eight. He has in this volume recorded his impression of their ' grave faces, which had still to learn how to smile again.' But they must have been greatly encouraged by Barth's presence and uplifted by his message of Christian hope, all the more so that the lectures were—for once—delivered without a manuscript. And we can imagine with what vigour and intensity they were delivered. Indeed we get a sense of this as we read the lectures, even in translation. For this is no dull translation. Once again, and fortunately, the translator is Professor G. T. Thomson of the University of Edinburgh ; and we must be grateful to him for the precision and clarity with which his skilled and practised pen conveys to us Barth's meaning—not always an easy task !

It looks as though doing without a manuscript (as he was forced to do owing to primitive conditions at the University of Bonn) has served at times to straighten out Barth's meaning. At any rate, to take one example only, his exposition of the doctrine of the Virgin Birth in the ' Credo ' was, if we remember aright, far from easy to follow ; but here he makes his points very clearly. He holds that the miracle of the Virgin Birth is the form of the mystery of the Incarnation, the *unio hypostatica*, the personal union of God and man in Jesus Christ. But we cannot say that the mystery took this form of absolute necessity. All we can say is that it pleased God to let the mystery become manifest in this shape and form. Yet while the Virgin Birth is a sign, pointing to the reality of the Incarnation, it is not a mere sign, which might even be deducted from the mystery. ' Every time people want to fly from this miracle, a theology is at work which has ceased to understand and honour the mystery as well.' But there are many Christian theologians who would demur to such a statement. WILLIAM FULTON.

THE WORLD CHURCH.

The emergence of ' the World Church ' into the consciousness of Christians everywhere has made it clearly desirable that this should not be merely a phrase on men's lips but a reality in their minds. To help towards this end the *World Christian Handbook* (World Dominion Press ; 21s. net) has been issued for the purpose of providing information as to the work that is being carried on throughout the world by this great fellowship. The *Handbook* is the work primarily of the World Dominion Press, but with it are associated the International Missionary Council and the World Council of Churches. Its editors are Kenneth G. Grubb, C.M.G., and the Rev. E. J. Bingle, M.A. Its aim is, the former tells us, ' to provide a body of convenient data which can be used to supply the proportions and settings of different tasks ' that the churches throughout the world are engaged upon. No attempt is made to deal with the work of the Roman Catholic Church, and the Orthodox Churches for lack of information have had practically to be omitted also. The editors are well aware of the difficulties that this project has to overcome. They have, therefore, thought it convenient, they say, ' to launch their ship with modesty and equip it with restraint, in the hope that it may bear with it a useful freight of facts and information.'

Inevitably a large part of the book consists of statistical tables and indexes. These have their value and tell their tale, and they will do so increasingly as successive Handbooks appear and are compared through the years. The rest of the book—two hundred and twenty-six pages out of four hundred and five—is given to brief and often most revealing accounts by well-qualified individuals of the religious situation in the countries of Europe, in America, North and South, in Asia, in Africa, and in Australia. These cannot all be mentioned here, but they are by such men as Bishop Ravasz, who speaks for Hungary, Dr. K. S. Latourette for the United States, Bishop Chen for China, and Dr. Sundkler for East Africa. There are thirty-eight accounts in all, and each is full of interest.

The best commendation of this admirable guide

to the spiritual health of the world would be to quote passages from these surveys. One can say with confidence that this *Handbook*, properly used, should prove of much value.

NICOL MACNICOL.

ARNOBIUS.

It is gratifying that at long last we have a new translation of the *Adversus Nationes* of Arnobius, and for the first time in the English language a commentary upon it. It is one of the volumes in the series 'Ancient Christian Writers,' which is under the editorship of scholars in the (Roman) Catholic University of Washington. The work—*Arnobius of Sicca: The Case Against the Pagans* (Newman Bookshop, Westminster, Maryland; $3.50)—has been done by Dr. George E. McCracken, Professor of Classics in Drake University, Des Moines, Iowa. The extensive bibliography reveals how very little has been the appeal of Arnobius to English-speaking scholars. The Introduction demonstrates how interesting and vital a book Arnobius wrote. Only the first volume of Dr. McCracken's work is before us, but because of the introduction—a model of erudition and first-rate scholarship—this volume, it may be presumed, is the more noteworthy. The translation is excellent, Arnobius is truly reproduced and made to speak crisp English. The notes amount to a commentary, and are worthy of all praise. The introduction deals with Arnobius and this work of his. Arnobius has always been something of a puzzle. His work is unique among early 'Apologies' for such things as its almost total lack of clear references to Scripture and its complete silence as to the Holy Spirit. Was Arnobius a very ignorant Christian? Many have thought so. Dr. McCracken makes the most of the consideration that Arnobius is not expounding Christianity but attacking paganism, and attempting to meet it on philosophical grounds, so that it would have been futile to throw at it Scripture texts. Yet Dr. McCracken candidly admits that on some points the orthodoxy of Arnobius is doubtful. Arnobius' argument, he explains, is far from irrelevant to our present situation; for the ancient apologist is convinced that without God and obedience to His Law, the world is headed for disaster. In fact Arnobius anticipated by many years his great fellow-countryman, St. Augustine. W. D. NIVEN.

STUDIES IN THE CHRISTIAN FAITH.

The Church of Scotland has a notable record in the matter of Bible Class Handbooks. In the older series in the list of authors there occur the names of Alexander Whyte, T. M. Lindsay, Marcus Dods, and A. B. Davidson. In the more modern series there occur the names—to take but two—of Adam C. Welch and James S. Stewart. It can be said with confidence that the latest addition to the series, *Concerning the Faith in Christ: Studies in the Christian Faith*, by the Rev. John Howat, B.D. (Church of Scotland Youth Committee; 3s. 6d. net), is well worthy to rank with its great predecessors.

The book consists of twenty-one chapters on various aspects and doctrines of the Christian Faith. It is by no means an easy, a superficial, or a trivial book. It pays its readers the compliment of working on the assumption that they will be really interested in seeking to penetrate into the deep things of the Faith. There are notably good chapters on Miracles, The Cross, The Resurrection, The Holy Spirit, The Doctrine of the Trinity and the Bible. Mr. Howat is well acquainted with the latest work done on the subjects with which he deals. His own standpoint tends to be, on the whole, conservative, but wisely so.

The book is characterized by extreme lucidity of style and orderliness of arrangement. As an example of this we may take the chapter entitled 'Crucified and Slain,' which deals with the Cross. First three inadequate views of the Death of Jesus are examined—(1) An unfortunate accident; (2) An example of heroic martyrdom; (3) A kind of strategy. Then the question, Why the Cross? is dealt with. The answer is given that the Cross was necessary because of human sin, because of Divine Love, and that it reveals the conflict between these two. Then certain 'facets' of the Cross are dealt with. At Calvary God's righteousness is completely vindicated; men have found their sin forgiven; and there the perfect righteousness and the perfect love of God find their meeting-place. Behind everything there is God, and, therefore, there is no antithesis between a gracious Christ and an angry God. The Cross is not a dramatized sermon but an effective action. All this is dealt with within the space of eight pages in the most concise, lucid, and suggestive way.

This is a rich book. It will be invaluable for Bible Classes and for the purpose for which it was written. But it will also provide the preacher with material for a whole series of sermons, and it will be to the enquiring layman just such a statement of the Faith as he requires.

The book's value is enhanced by a series of questions for discussion and by a very full and wisely chosen bibliography. It is worth noting that few books of two hundred and seven pages are nowadays published at 3s. 6d. This is a book whose permanent value far exceeds its price.

WILLIAM BARCLAY.

BELIEF IN MIRACLES.

This noticeably well-produced book, *The Reality of the Religious Life*, by the Rev. Henry Bett, M.A., Litt.D. (Hodder and Stoughton; 9s. 6d. net), gives a clear statement of the limitations of science and the reiterated conclusion that there is no strictly scientific reason against believing almost anything.

It includes a polished version of the argument for the credibility of the Biblical stories of miracle on the ground that modern science has explained and accomplished many things that to our ancestors would have seemed sheer miracle, and that it is no strain on imagination to believe that there are hitherto undiscovered secrets that might similarly explain all miracles. It does not seem to strike this author that this argument succeeds, as no doubt to some extent it does, simply by explaining miracles away; and it is harmful to put it forward as profound or satisfying.

Surely it is recognized to-day that the cardinal miracles of which a creed has to take account are three. One is unique and generally accepted. One is familiar yet largely ignored. The other forms the basis of Christian faith. The first is Creation, and it gives the standard of what miracle means—an operation of God that is outside time and space and history, and thus beyond scientific investigation or explanation. The second is just the whole complex of facts that constitute spiritual experience; though the fact is under constant observation it is often unacknowledged that there is no scientific explanation of how Nature produces poets or artists or saints. The last is the Resurrection and Immortality, which are matters that cannot any more than Creation be scrutinized from the scientific standpoint.

R. W. Stewart.

Over ten years ago we drew attention to the fine quality of 'High Country,' a volume of sermon-essays by the Rev. Alistair MacLean, B.D., Minister of the small Highland Parish of Daviot. Since Mr. MacLean's death his publishers have found that there was a constant demand for his sermons and several volumes have been prepared from the material that Mr. MacLean left. The latest volume is *The Happy Finder* (Allenson; 6s. net). It has been said of Mr. MacLean's sermons that they all bear 'the impress of wide reading, culture, and common sense, and the teaching is the expression of a life lived in close touch with the Master.' This month we have quoted one sermon (slightly abridged) from *The Happy Finder* so that readers may appreciate themselves the peculiar Highland charm of the addresses. It will be found in 'The Christian Year' under the Twenty-Second Sunday after Trinity.

If any preacher, teacher, or student would like to possess a simple, popular, scholarly, and up-to-date book on the New Testament, then he could not do better than purchase the latest of Messrs. Edward Arnold and Company's Merlin Books—*An Introduction to the New Testament* (3s. net), by the Rev. W. Gordon Robinson, M.A., B.D., Principal of Lancashire Independent College, and Lecturer in the New Testament at Manchester University. The book is designed for use in Secondary Schools but might well be more widely used. In its standpoint it is in line with the modern emphasis on the Bible as the record of God's revelation of Himself to men, rather than as merely a record of man's search for God.

The Kindness of God and Other Sermons (Epworth Press; 4s. net), comes from the pen of one who is described on the cover as 'probably the most eminent elder in the English Presbyterian Church,' namely, Mr. S. W. Carruthers, M.D., Ph.D. He served an apprenticeship in preaching in the wards of the Royal Infirmary of Edinburgh—presumably at the outset of his medical career. He appears to have preached often in the years that followed, and in his seventy-fifth year by reason of war conditions to have taken charge of a congregation. The sermons published in this volume are clear and simple, direct and forceful, and infused with traditional Christian piety.

A commemorative volume has been written by Mrs. Annie Jackson in response to many requests. It is in commemoration of her late husband, a well-known Methodist minister, whose name is linked with the Methodist Mission which he founded in Edinburgh—*George Jackson* (Epworth Press; 7s. 6d. net). The book not only tells of his life and work in Edinburgh, Canada (where he fulfilled a seven years' ministry), and Manchester (where he held a Chair at Didsbury College), but also contains excerpts from his sermons and magazine articles. It forms a fitting memorial of one who served well his day and generation, bearing faithful and enlightened testimony to Jesus Christ and the power of His salvation.

In his latest work, *Morality and God* (Epworth Press; 6s. net), which is No. 2 of the publishers' Philosophers' Library, the Rev. Edward Wales Hirst, B.Sc.(Oxon.), D.Lit.(Lond.), contends that human nature is not autonomous in matters of

morality, but must submit to a final validation by faith. 'The heart of goodness beats in unison with the soul of piety.' In this contention Dr. Hirst moves on ground he has traversed before, but he does so here in view of recent discussions. The line of ethical thought he favours is one that stretches from T. H. Green to Professor H. J. Paton, who advances a theory of goodness as coherence between human wills. On the basis of a theistic interpretation of the universe and with the aid of this ethical doctrine Dr. Hirst formulates here an Interpersonal Theory of the Good which claims to show the dependence of morality on religious faith. The book is written with vigour and clarity.

Still another commentary on the Apostles' Creed. This time it is from the pen of the Rev. J. Cyril Downes, M.B.E., B.A., B.D., a Methodist minister, who while a Padre in Italy in the recent War did good work as theological tutor to men in the Eighth Army who were prospective Local Preachers or Candidates for the Ministry. The book is justly described in the Foreword by Dr. Leslie F. Church as a 'clear and non-technical' interpretation of the Apostles' Creed. A distinctive feature of the book is a number of striking illustrations, eight in all, by an Italian artist and mystic, Professor Paschetto. It is hoped that this commentary, a phrase-by-phrase one, will prove helpful to Local Preachers and Study Circles. The title is *The Facts of the Faith* (Epworth Press; 7s. 6d. net).

Faith Stakes a Claim, by the Rev. Leslie E. Cooke, B.A., B.D. (Independent Press; 6s. net), is a book of always workmanlike and often exceedingly suggestive sermons. They are sermons which have been preached, most of them in the course of a fruitful ministry, some of them on special occasions. They are all on the great central themes of the Christian faith and they are all models of sermon construction. There is, for instance, an excellent sermon on the Elder Brother. 'There are two ways of shutting God out. One is to take ourselves off to a far country; the other is to stay at home to all appearances dutiful sons, yet at heart alienated from the Father's Will and Purpose. The one is to go away; the other is to refuse to go in.' There is another on the Scandal of the Gospel. 'Too long we have been concerned lest our gospel should give offence; it is time we were concerned that it is not giving offence enough. Our condemnation is not that men sometimes oppose the gospel but that so many ignore it. If men paid us the tribute of their antagonism we should have less cause for concern.' The preacher will find this book exceedingly helpful. There are many apt illustrations. There are many seeds and germs which cry out to be developed into sermons. This is faithful and honest preaching and true holding forth of the word of life. There is one rather curious, and indeed careless mistake. The Scottish town of Callander appears in the guise of 'Callendar.'

The Earliest Christian Confessions (Lutterworth Press; 4s. 6d. net) is a translation by J. K. S. Reid of an essay by the Swiss theologian, Professor Oscar Cullmann, in which the prehistory in the first and second centuries of the later Creeds and Confessions is examined. The most important point this writer would make is that the development of the Christological formulas into a final tripartite form (the 'persons' of the Trinity) falsified the exposition of the essence of Christianity. But a falsification only or mainly of the perspective. For faith in Christ must make mention of the Father and the Holy Spirit. The thought of the New Testament is however strongly Christocentric—so strongly so that the order of the 'persons' in the credal formulas should be not Father, Son, and Holy Spirit but Son, Father, and Holy Spirit. Only by using this order do we clearly conserve the truly Christian representation of Christ, according to which one must set out from faith in Christ in order to reach faith in God the Father. In support of this contention appeal is made to the 'Pauline benediction,' in which 'the grace of the Lord Jesus Christ' precedes 'the love of God.' (Perhaps it is worth recalling that 2 Co 13^{13} is probably the earliest passage of the New Testament in which the three 'persons' of the Trinity are co-ordinated.) It is the affirmation of the present Lordship of Christ that is the historical starting-point and dogmatic core and centre of the Christian Confession.

W. H. Aldis (Marshall, Morgan and Scott; 6s. net), by the Rev. Andrew MacBeath, M.A., B.D., is a skilful and loving portraiture of one whose death was mourned by a wide circle of friends, and a host of confidants who—as Bishop Frank Haughton says in the Foreword—were 'encouraged by his sympathy and profited by his counsel.' The following extract from a tribute by the Council of the Keswick Convention, of which he was the late Chairman, gives a rapid summary of his career and character: 'As a missionary in China, as a curate in England, then as Home Director of the China Inland Mission, Chairman of the Keswick Council, President of the London Bible College, and also of the Missionary School of Medicine, he gave himself without stint, and

always with joy and enrichment to those who worked with him.' The writer of the book is to be congratulated on the way in which he has handled the biographical and autobiographical material; he has succeeded in presenting a very attractive memoir.

The name of Professor Benjamin Breckinridge Warfield of Princeton Theological Seminary (where he taught from 1887 to 1921) is still a name to conjure with in Calvinistic circles and that inspires respect outside of Calvinistic circles. He published much during his life-time, and much of his work has been published since his death. In the latest volume to appear under his name, *The Inspiration and Authority of the Bible* (Presbyterian and Reformed Publishing Co., Philadelphia; $3.75), his principal articles on the nature and authority of the Bible have been gathered together. It is a reprint—under a different title—of the volume 'Revelation and Reason,' published by the Oxford University Press subsequent to his death, of which only a limited edition appeared. The change of title is held to be justified by the fact that the content of the newer volume is not exactly the same as that of the older; it also contains an Introduction of sixty-six pages by Dr. Cornelius Van Til of Westminster Theological Seminary, Philadelphia, written in the light of the developments in philosophy and theology since Dr. Warfield's death. 'Only in a return to the Bible,' says this theological scholar, 'as infallibly inspired in its autography, is there hope for science, for philosophy, and for theology.' It is against the Theology of the Word as expounded by Barth and Brunner that he particularly directs his offensive.

The Very Rev. Alan Campbell Don, Dean of Westminster, who was sometime Provost of St. Paul's Cathedral, Dundee, has issued a little volume on *The Scottish Book of Common Prayer 1929* (S.P.C.K.; 6s. 6d. net). It consists of notes on its origin and growth, with illustrations from original documents in the Dean's own possession. In compiling the notes he has, as he tells us, borrowed freely from Dowden's 'The Scottish Communion Office 1764.' The whole makes an interesting contribution to this year's commemoration of the growth of the English Prayer Books. Two points in particular are considered as worthy of mention. One is that the Scottish Communion Office reflects the influence of Eastern Liturgies to an extent that is unique among the Liturgies of the Anglican Communion. The other is that it has itself influenced the structure, in one part, of the Communion Office in the Prayer Book of the Protestant Episcopal Church of America.

The first part of a completely new Catholic translation of the Bible bears the title *The Holy Bible: The Book of Genesis: Translated from the Original Languages with Critical Use of All the Ancient Sources by Members of the Catholic Biblical Association of America* (St. Anthony Guild Press, Paterson, N.J.). The translation is accompanied by brief explanatory notes on more difficult passages, and there is an Appendix of Textual Notes to justify departures from the Hebrew. The critical standpoint is conservative: 'The Pentateuch is substantially the work of Moses.' The language of the translation is simple but dignified, for example: 'But the serpent said to the woman, "No, you shall not die; for God knows that when you eat of it, your eyes will be opened and you will be like God, knowing good and evil."' Now the woman saw that the tree was good for food, pleasing to the eyes, and desirable for the knowledge it would give. She took of its fruit and ate it, and also gave some to her husband and he ate.' The second person plural pronoun is used throughout, even when addressing the Deity.

God and Man in the Old Testament, by Mr. George Whitfield, Headmaster of Stockport School (S.C.M.; 8s. 6d. net), is a book with a purpose. Many people have come to believe that the scientific method alone is valid and offers the only rational hope of understanding reality. Yet scientific humanism, based as it is on belief in man and in his possibilities, is being found wanting, since man's greatest hopes have always been frustrated by what seems to be a defect in his own nature. It is time to ask anew whether religion may not be what man is needing. And if we are to speak of religion we cannot neglect the Old Testament, since what is written there was an essential preliminary to God's revelation in Christ.

On the basis of the Old Testament, therefore, Mr. Whitfield seeks to answer six questions: Who is God?, What is the Meaning of History?, What is God like?, What does God want?, How does God speak?, and What is the Relation of this Life to the Hereafter? Mr. Whitfield writes simply and clearly, and he has a way of putting things incisively: for example, 'The greatest of the Greek thinkers, Socrates, is famous for asking the right questions. . . . The great Hebrew prophets are famous for announcing the right answers. . . .' The book may be read through without Bible in hand, since there are long connected quotations from it. There is an index of these Bible quotations, but only a single reference to current literature. This lack of further guidance to the reader is a defect in what is otherwise a good book for those who are seeking a way out of the present moral and intellectual impasse.

Prophet and Craftsman.

By the Reverend William Barclay, B.D., The University, Glasgow.

In one sense it is true that the preacher is a prophet. He may claim that the message which he gives to men is not his own; that he is, in the old phrases, simply a flute through which the Spirit of God breathes or a pen in the hand of God, and that therefore the mere literary technicalities of composition are irrelevant to his task. Yet in another sense it is also true that the preacher is a craftsman. A message he may have, but that message must be translated into a language which the common man will understand. As Spurgeon once forthrightly said to a young preacher who had voluntarily asked him for criticism, 'What you are doing in that sermon is *expressing yourself*. Your task as a preacher is to *impress* your *congregation*. Not to get something out of yourself but to get something into them.' John R. Allan, writing of Lincoln Cathedral said, 'A cathedral, or any church, must be more than a building if it is to mean anything more than temporal glory; it must be *a vision of heaven expressed on earth*.' Vision and message the preacher must have, but that vision and message must be expressed in a way that will move men upon earth. If for no other reason he cannot afford to disregard the element of craftsmanship which must enter into preaching.

The very nature of his task further involves him in this business of craftsmanship, and that for two reasons. (*a*) There is a certain daunting *regularity* in the preacher's task. The prophet spoke when he was moved by the Spirit and at other times kept silent. The preacher must inevitably preach week by week. That is not to say that, as Johnson said of Warburton, he must have 'a rage for saying something when there was nothing to be said,' but it is to say that he must ever remember, as Bertram Pollock said, that his preaching is in substance '*non nova sed nove*.' Because of that his presentation of what he says is of supreme importance. (*b*) Further the preacher has *so short a time at his disposal*. Thomas Burke contrasts the task of the novelist and the short-story writer. The novelist has a spacious field in which to move; the short-story writer has about five thousand words. In the short story, 'Every paragraph must carry it forward. Everything in it must be an integral part of its theme and help to lead it to its inevitable end. It must not merely stop; it must satisfyingly end.' The preacher is in precisely the same case, and because of that he cannot afford to neglect the technique of his task. It is, therefore, surely of supreme interest to see what the masters of literary technique have to say on the matter of composition and of style.

When we approach the matter from one side we are warned that there is need of *delay before writing*. Thomas Burke describes the mistake of the beginner who would write a short story. 'He sits down to write a short story before he is sure that he has a short story to write. He catches at the first shred of an idea that comes along and dashes gaily into writing it, instead of living with it for a week or two, looking all round it, and satisfying himself that it is a story, that it is original, and that his method of presentation is the right method.' From that side a man must live with an idea before he attempts to express it.

But when we approach the matter from the other side there is a sense in which delay is fatal. There is no commoner phrase than 'waiting for inspiration' and yet that is precisely what the master-craftsmen of writing did not do. Johnson said bitingly of Gray, 'He had a notion, not very peculiar, that he could not write but at certain times, or at happy moments; a fantastic foppery, to which my kindness for a man of learning and virtue wishes him to have been superior.' To take the advice of a very different person, Mr. Beverley Nichols in his autobiography *Twenty-Five* tells of a conversation he had with Mr. Churchill. Mr. Churchill asked him how he had written *Prelude*. Mr. Nichols had to confess that often he had to wait for inspiration. Mr. Churchill answered forthrightly, 'Nonsense; you should go to your room every day at nine o'clock and say I'm going to write for four hours.' Mr. Nichols put forward all kinds of objections. Mr. Churchill answered, 'You've got to get over that. If you sit waiting for inspiration you will sit waiting until you are an old man. Writing is like any other job—like marching an army for instance. If you sit down and wait till the weather is fine you won't get far with your troops. Kick yourself; irritate yourself; but *write*; it's the only way.' It is true, as has been said, that 'the first sentence of anything is the hardest to write.' A great deal of last minute effort would be saved if the advice of the master-craftsmen was taken.

Having begun to write, the advice of the master-craftsmen is unanimous. Over and over again the same notes recur. H. G. Wells declared that on his own style the greatest influence was the influence of the teaching of Huxley. 'It left me

under that urgency for coherence and consistency, that repugnance from haphazard assumptions and arbitrary statements, which is the essential distinction of the educated from the uneducated mind.' Eric Linklater quotes Professor Jack of Aberdeen. 'A writer should remember his manners, and for a writer the best of good manners is clarity. Clarity is also the debt he owes to his readers.' Somerset Maughan declares that he has three aims in writing, 'Lucidity; simplicity; euphony.' He quotes with approval Johnson's verdict on Dryden, that 'he appeared to have no other art than that of expressing with clearness what he thought with vigour.' To this he adds Johnson's dictum on Pope, 'He never passed a fault unemended by indifference; nor quitted it by despair.' R. C. Blumenfeld quotes the advice which Stevenson gave him when he was a young reporter: 'Never confuse your reader; never take liberties with your reader's intelligence. . . . Never write anything without consideration. Think first and write afterwards.' Johnson himself declared of certain nebulous and hazy writers, 'Many of the books which now crowd the world may be justly suspected to be written for the sake of some invisible order of beings—for surely they are of no use to any of the corporeal inhabitants of the world.' There is then this first necessity of clarity, coherence and lucidity, which are precisely the characteristics that not only the master-craftsmen but the master-preachers had. It is recorded that a lady who heard John Wesley preach said afterwards, 'Is this the great Mr. Wesley of whom we hear so much at the present day? Why the poorest person in the chapel could have understood him.' Along with this clarity of style it is to be noted that the literary craftsmen were conscious of the need for clarity of ideas. Johnson once said, 'The great excellence of a writer is to put into his book as much as his book will hold.' To suffocate with too many ideas at the one time is as bad as to suffocate with too many words at the one time.

But further, the master-craftsmen in a very real sense had *the desire to be disturbing*. John Bailey has said of Johnson in regard to the theologians and the philosophers and all the rest, 'Each of them . . . may sometimes find Johnson mistaken; not one will ever find him dull. On every subject he has something to say which makes the reader's mind move faster than before if it be but in disagreement.' H. G. Wells was delighted when his books were criticized and anathematized. 'Refusals to listen and cries of disagreement are not suppression and it would ill become so advanced a thinker to complain of them; they are recognition.' George Bernard Shaw declared, 'If you do not say a thing in an irritating way, you may just as well not say it at all since nobody will trouble themselves about anything that does not trouble them.' And once again the master-preachers had the same disturbing quality. W. M. Macgregor in an article on A. B. Bruce applies to Bruce a saying of the good bishop in *Les Misérables*. 'I always bothered some of them, for through me the outside air came at them; my presence in their company made them feel as if a door had been left open, and there was a draught.' The disturbing quality that the master-craftsmen demanded should not be difficult for those who preach a gospel which was once accused of turning the world upside down.

It is not for one moment claimed that technique can do everything, not even the technique that can be learned from the master-craftsmen. Long ago Longinus, as T. R. Glover translates him, said, 'The real thing in literature is the echo of a great soul.' That is true, not only in literature, but in every sphere of human endeavour. John van Druten tells in his autobiography how he took some poems to Sir J. C. Squire for his criticism. Squire told him that they were imitative and then went on to say, 'No artist has ever produced a genuine work of art unless he was first sincerely moved by his subject.' Quiller-Couch once dropped the remark, 'A small man can produce a great book if he knows how to put almost the whole of himself into it.' That is true of the art of preaching as it is true of the art of literature but only on one condition—that the craftsman has a fine self to bring to his task. Yet it is essential to remember that the preacher is both prophet and craftsman, and when to the inspiration he must receive he brings the craftsmanship he must achieve it may be said of him as it was said of Lord Nelson, in another sphere of greatness, 'No man was ever better served by the inspiration of the moment; no man ever counted on it less.'

Christianity and other Religions.[1]

By Professor John Foster, D.D., The University, Glasgow.

Pre-Christian religion is, for the convert, the Egypt from which the Lord has brought him out. To say that, is not just to use a metaphor. It is to use *the* metaphor. Such is the significance of the Church in the eyes of our Lord. He called the Twelve as the patriarchs of the True Israel. Egypt did not, and does not, remain passive and let the tribesmen go. The Egyptians pursued in two ways. The first was the actual affair of chariots and horsemen and a great host.

> 'Behold, the Egyptians marched after them; and they were sore afraid: . . . [and some said] it were better for us to serve the Egyptians, than that we should die in the wilderness.'

The other was an incident of which the Egyptians were unaware, but it *was* Egypt pursuing:

> 'Make us gods, which shall go before us.' And he received [their gold] and fashioned it, and made it a molten calf; and they said, 'These be thy gods, O Israel.'

Can you translate that first pursuit from the language of the Book of the Exodus into the setting of a Christian minority in the Muslim East, or a young weak Church under the pressure of a resurgent Buddhism in Siam, Burma, or Ceylon? For a parallel to the second, where might we not turn? Wherever I look at a Young Church, in history or in the world to-day, it is to see these pursuing influences of paganism. The shape of the mould into which their new life is cast is so often decided by the Egypt from which the Lord brought them out, and—'these be thy gods, O Israel.' I shall call these two dangers from other religions (1) opposition, and (2) infiltration.

Both are historic. So often we seem to be facing difficulties which are peculiar to our own time. No one will be tempted to think so here. These dangers are as old as Egypt. We have history behind us—and that is always a comfort. They are historic, and history warns of one situation in particular: Christianity has suffered more from community movements gone wrong than from any other single factor. Let me justify that statement from the period of Christianity's first decline, A.D. 500 onwards in the West, 622 onwards in the East. The Barbarian Invasions mean that parts of the Western Empire revert to heathenism and have to be reconverted. Because with them life is at a tribal level, the conversion is necessarily through winning the leaders of the community. Then the whole mass moves together—as the Bishop of Rheims said at the baptism of Clovis, 'adoring what they had burned and burning what they had adored.' In other words, Christianity supplants heathenism, and becomes the new community-religion. It does so nowadays among the depressed classes of India, aborigines of south-west China, the Burma hills, Assam and Lushai, primitive tribes of Africa and of the South Seas. In Europe these mass movements go wrong. The choice has been made by the community through its natural leaders. The Church is left with the tremendous task of making good that choice in the lesser unit of the family, and in the individual life. And the Church never catches up with it, gets so hopelessly left behind that it settles down to be content with a nominal Christianity and to deal with community according to sub-Christian standards. All this is challenged periodically by leaders of revival movements, challenged supremely in the Reformation period. Yet even the challengers never catch up with the task. That is why in the West the very idea of Christendom has begun to fall away, and why some disillusioned churchmen seem to be saying 'Good riddance'—in both respects, I submit, a dangerous situation.

The East in the seventh century sees a mass movement which is mishandled in its initial stages. Most that is religious in the history of Islam's beginnings seems to be owed to the Jew and to the Christian. Allah is the Elohim of the Old Testament, and the Alaha of the Syriac-speaking Church. The angel who comes to Muhammad is Gabriel. As prophet Muhammad is in line with the Old Testament prophets, and knows our Lord as the last of the prophets that are before him. If only Christian witness had been a bit stronger, and Christian leadership more statesmanlike, might not the whole have become a movement towards Christianity, instead of the emergence of Christianity's most formidable rival? Or would the indigenous elements, Muhammad's own contributions, have proved too intractable? Has Christianity room for any new visionary? Can the Word of the Lord come to any one in these later days? How are we to have movements of spontaneous vigour, and yet ensure that they are Christian movements, contributing to the continued life of the Faith and not denying it? You

[1] A Paper given by Professor Foster at the Annual Meetings of the Conference of British Missionary Societies, June 1949.

will appreciate already that we are among provocative subjects, and that I am much better at asking questions than at answering them.

(1) First of the dangers then, opposition. As I have already hinted, the first enemy, the most formidable, is Islam. It is the only opponent to inflict huge losses from which Christianity has never recovered. It has done this most notably in the seventh century in the lands of Christianity's origin and in the fourteenth (after a period of immense opportunities for Christianity there) right across Central Asia. I shall never forget visiting a few years ago in Jerusalem the Cœnaculum, the traditional site of the Upper Room, the home of the first settled congregation of Christ's Church. There is more to be said for this [1] than for many of the more famous holy places. Epiphanius in the fourth century has the tradition that after the blitz of A.D. 70, when the Temple and city were destroyed, the only buildings found still standing were seven synagogues, a few houses, and this church. From that fourth century, tradition remains unbroken that this was the scene of the Last Supper, of the Resurrection appearances to the Ten and the Eleven, and of the gift of the Spirit at Pentecost; this was the centre from which the whole world-wide expansion was begun, as the Lord had said, 'Beginning from Jerusalem'; this was the Mother-Church of universal Christendom. And *this* is now a Muslim mosque. We Christians too should have our wailing wall.

The opposition continues. Indeed the plight of ancient minority Churches, like the Coptic, reminds us that its pressure has never eased. If the Cœnaculum was the source of the Apostolic mission, this Church can claim descent from the Apostolic Age. If the House of the Upper Room was probably the home of John Mark, it is that same St. Mark whom this Church claims as its founder. Ever since the Arab invasion thirteen centuries ago, they have had to struggle to hold on. Mostly it has been a losing battle. They number about one million in a Muslim population of seventeen millions. I hear that in recent years about one thousand a year go over to Islam. Some are ready to scorn these dried-up relics of Eastern Churches, and say, 'Where is the life? If they can be won over like that, is there much loss to the total Christian cause?' It would be well to ask ourselves a question before we condemn. What might you do if in your own country, which you loved with a passionate new patriotism, you were treated as a *foreigner* because of your religion? What if in addition, you were, say, unhappily married, and the majority religion offered easy divorce, with no breath of scandal? Also, if all the time there were neighbours smoothing down your conscience, saying, 'After all, we worship the same God. We honour Jesus too, at least as a Prophet.' Egypt is consciously heading towards a future which will know only one political-religion, Islam. It is hard to withstand such pressure.

It is either much the same or rather worse in other Muslim lands of the Near East. A friend who knew Turkey before the War—before the First War for that matter—and has recently been out again told me on his return: 'There was precious little religious freedom under the Ottoman Empire. There is even less to-day.' Centuries of persecution in the land which was chief guardian of the faith of Muhammad have given way to extreme secularist legislation of every kind. Of course, Islam is still powerfully present just under the secular surface. So for Christians it means there are now two enemies instead of one; two reasons for suffering discrimination; two kinds of closing down on anything like evangelistic work.

It is when we look at Pakistan that our concern may be most aroused. The religion of Islam was the chief argument for separation from India, so where should we more expect an identification between the State and one religious community, which will make minority groups feel like foreigners? Constantly in international assemblies and diplomatic exchange Muslim politicians protest that they wholeheartedly subscribe to religious freedom. But always hitherto it has been assumed that one is free to maintain the religion of one's birth—unless it is a change toward the dominant Islam; but *freedom* to change? No, there they know only one-way traffic.[2] Pakistan concerns us because there we see, not ancient relics of Churches, but Young Churches of our own planting. And with the coming of self-government and a Muslim State these who spiritually are our nearest kin face the possibility of a similar future. Dried-up relics of Churches—is that their fate? Fighting a losing battle—is it only in such a warfare that they will follow on? A constant leakage to Islam, and no accessions—is that the end?

It is not of much use that we should blame the Coptic Church for not making a better showing after thirteen such centuries, nor the Orthodox in Constantinople for being enfeebled after five. Much more to the point is to recall this. Modern Missions in India began in the period of the Expansion of the West. Our great-great-grandfathers used the opportunity of British Imperialism as sixty generations before St. Paul (for a much shorter period) used Roman citizenship. The generation beyond St. Paul saw Rome not as

[1] Site, not building; that is fourteenth century.

[2] Pakistan leaders have, however, stated that they will allow freedom of *propagation* to other religions.

guardian of the peace that makes missionary work possible, but as Babylon the great harlot drunk with the blood of the saints. For the rest of the first century, the second, and the third, Christianity was a persecuted minority. But it survived and in the fourth it triumphed. Our initial conditions of opportunity have passed, our second century may be circumscribed. Will our churches in a minority position survive long enough to have a chance to win ? Often at variance with the State in which they are set, have they their own *sense of community* grown strong ? That is one of the characteristics of the Early Church : ' The new race of us Christians which Christ hath planted in every nation.' [1] Is it a characteristic of the Younger Churches ?

There are other Faiths besides Islam whose response is active hostility. Buddhism provides notable examples in lands where it has come into alliance with the fervent nationalism of the times. One of the strangest things about this development is that it should belong in every case (as far as I know) to Hinayana Buddhism, which as the more quietist and other-worldly type one would have least expected to form alliance with the State. What I say applies in some degree to Ceylon, more to Siam, still more to Burma. There the pro-British and anti-Burman attitude of the Karens, one-fifth of whom, and the progressive educated fifth, are Christians, will tend to strengthen the Buddhist-nationalist connexion in the minds of the majority. Some have told me that in India the coming of independence has eased the situation with regard to Hinduism. Christianity can no longer be looked upon as the religion of the (now departed) British Raj. Neither need one nowadays shout so loudly that the religion of one's fathers alone can be the religion for patriotic India. Yet, not unnaturally, Christianity's acquisitions among the depressed classes are suspected, and some interference may be looked for there. Probably it was only with regard to those classes that British Imperialism had anything of aid to contribute to the Christian cause. In all other respects it had become a liability twenty years ago.

The reinvigoration of an old religion by its coming into alliance with national sentiment may perhaps be suggested as something new in our time. But here again is history behind us. The opposition to Christianity by Julian the Apostate in the fourth century was partly this. His uncle, the pro-Christian Constantine, he called ' that innovator ' and Christianity he defamed as ' servitude to the despisers of your national gods.' Meanwhile next door, to the East, the Persian Empire was seeking to exterminate its Christians. Constantine was responsible, for he had written to the Persian Emperor hinting that he had some interest in seeing Persia's Christian subjects rightly treated. Such was Roman-Persian relationship that nothing was more calculated to endanger their liberties and their lives. The savage persecution was due to an identification of Zoroastrian religion with loyalty to the Persian Empire.

I have not mentioned China and Japan. China, after long hesitation, turned to the West for light and leading in reform of her Empire, at least from the year 1905. Then in 1911 came the Revolution, and in 1913 that unprecedented telegram sent by the Cabinet to provincial officers and Church leaders throughout the land :

> ' Prayer is requested for the National Assembly now in session, for the newly established Government, for the President yet to be elected, for the Constitution of the Republic, that peace may reign, that strong virtuous men may be elected as officials and that the Government may be established on a firm foundation.'

That telegram is in its attitude typically Chinese and Confucian. Rulers have a religious duty associated with their duty of rule. Fulfilling of this religious duty establishes the moral order, the *Tao*. It is only by such a *Tao* that the civilization has persisted. But the God to whom prayer is offered in 1913, while identifiable with the *Shang-ti* of the Classics, is that *Shang-ti* as interpreted by the Christian religion. The telegram of 1913 was just one surprising incident, but one of many which show China to be the country where native religions gave no hope to the new national consciousness. In so far as religion was looked to at all, it was the Christian religion. China is *the* country where Christianity has come, repeatedly, almost within reach of a Constantinian triumph. It happened in 1860 when the T'ai P'ings ruled all South China from Nanking, a dynasty that called itself Christian and began as a movement of indigenous Christian expression, before it turned to politics and all but captured the Empire. It happened at the beginning of the Republic when Christians were in high office, and many others tended to look to the West not only for armaments and industry, modern education and democracy, but for the Christianity which, in the West, whatever it had failed to do about the first pair, had inspired the second. It happened in our own time. After a short-lived but vicious (and Russian led) anti-Christian movement, 1922–1928, the Generalissimo asked for Christian baptism, and it seemed as if, after the Diocletian persecution, we had found our Constantine. Now China listens, perforce, to a more radical gospel of (social) salvation. The Christians who once were to ' save China '—that was the phrase—are now branded counter-revolutionary, and they must bestir themselves to

[1] Bardaisan, *c.* A.D. 200.

show independence of any ideas which come by way of Britain and the U.S.A.

And there are some among ourselves who say, 'Save China? What a dreadful social-gospel type of following!' I know that is not the end, but might it not be the beginning? Why did Simon the Zealot *begin* to follow Jesus? What meant the Kingdom to him—to them all—right up to the Ascension? 'Lord, dost thou at this time restore the kingdom to Israel?' Is that Confucian idea impossible—religion behind rule, a religious duty preserving moral order, *Tao*? Before, our question was about a strong sense of community *within* the Church. Now we must ask, Has Christianity a message for the community outside? or has our reaction against abuse of that emphasis resulted in withdrawal from it instead of reinforcement of its insufficiencies?

Japan also has arrived at this same question, but by how different a path! She looked West from 1868 to learn all the mechanism of power: Navy, Army, Industry, the organization of national life. But for the motive power to work the new machine she looked in another direction, not the religion responsible for the best in those civilizations whose products she copied, but a religion of her own. State Shinto became the inspiration for national aggrandisement and aggression. Here was a religion which *had* a message for community: fanatical courage which neither feared death nor contemplated defeat. That is now all over, discredited. Where shall Japan turn for a religion that has a message for community?

(2) Pre-Christian apprehension of religion must carry over, to some extent. Christianity cannot start *in vacuo*. There is the problem of finding language in which to preach the Christian faith. The missionary can tide himself over for a time, as St. Francis Xavier did four hundred years ago among the Tamils, using phrases like '*espiritu sancto*' instead of stopping to find what Tamil word came nearest to the meaning of 'Holy' and what was at least usable for 'Spirit.' Those who first preached Christianity in China thirteen centuries ago made the mistake of translating 'God' into 'Buddha.' Some things as dreadful we have done. Whatever the language chosen, it is a language not yet made Christian. Always there is some carry-over.

Apart from this inevitable infiltration, there is often the conscious using of pre-Christian associations in order to ease the transition from paganism to Christianity. Especially is this so where there is the movement of a whole community, and Christianity has the task of supplanting the community religion. This situation again is not new. We have history behind us.

The first significant community movement was in the third century in Pontus, and the missionary concerned Gregory Thaumaturgos. He was one of the natural leaders of the place, and would have been so in whatever sphere his leadership had been exercised. Since he was converted, that sphere was the Church and it was as a bishop that he carried his whole community into the Christian fold.

Origen was his teacher, of whom on one occasion he spoke as 'that God-like man.' In a letter from Origen to Gregory I find that he advises him to 'spoil the Egyptians,' a phrase which carries us back to the metaphor with which we began. Origen is talking primarily of his student's continuing study of the Greek philosophers for the sake of equipping himself for his Christian work. But I cannot help thinking that this advice played some part in influencing Gregory in his missionary policy. He took the native festivals which had belonged to paganism and tried to associate them with the new religion, with the saints taking the place of the pagan gods. Origen in his letter propounds the theory that it was the gold and jewels which the Israelites borrowed from the Egyptians before their flight which were used to make the vessels for the Tabernacle. He proceeds, 'I tell you from my experience that not many take from Egypt only the useful, and go away and use it for the service of God. Many produce heretical notions, and set them up like the golden calf.' And he ends, 'Do you then, my son, diligently apply yourself to the reading of the Holy Bible. Apply yourself, I say.' That is the question. When does this spoiling of the Egyptians really add adornment and treasure to the holy place, and when does it become the blasphemy of the golden calf?

This question arises in many different contexts. I remember a colleague telling me of being sent for to the home of a Chinese farmer because there was sickness there. When he arrived, he found it was the pig who was sick. The Taoist geomancer would have done some jiggery-pokery, and the representative of religion was still looked to for some remedy in this distress. What would St. James of Jerusalem have said about Christian prayers for a pig? You may remark that we have known such things, not only in China but in Ireland. Yes, but do we want to see Christianity settling into the shape of the ignorance of the land, the animism, the reliance on charms and magic? Often, it is right to say, 'Christianity can do all that was done before.' Are there occasions when one must stop saying that?

The question arises not only with the simple villager, but among the enlightened. It has been frequently pointed out that people of the educated class in China have been drawn to Christianity

by the appeal of an ethic which they recognize to be higher than that of Confucius. Many Christians, to quote Dr. T. C. Chao, are 'Confucianists under another name.'

In these two different cases the problem is the same. There is a ready-made position. If Christianity comes in to fill it, it will have to take that shape. It will be assumed by the convert that Christianity is that kind of religion. How far is Christianity to be conditioned by such a place in the community? The question arises also in the case of certain phenomena associated with all religions—trance, vision, and excitement to ecstatic speech. Dr. Sundkler's recent book, *Bantu Prophets*, reminds us of something which belongs not only to Africa, but India and China too. In China, some of the crude inspirationalism which disturbs the settled life of many local churches is not to be interpreted as merely the importation of queer American sects. These things were found a century ago in the remarkable and almost wholly indigenous attempt at Christian worship among the T'ai P'ings. How nowadays do we prove the spirits, whether they are of God?

In ending, let me refer back to the subject with which I began. Religion and community do belong together. When Christianity is the religion associated with community the tide runs strongly with us, and our cause may travel so swiftly forward that only the strongest hand on the helm can save it from shipwreck. But it does go forward and we should not miss the tide.

Where another religion for the present is the favoured one, we toil against the stream. We must toil on, and in our toil rejoice. We must be ready to seize every opportunity that we can, even remotely, hope to sanctify. And we must be strong enough to face adversity and still survive. Both situations, opportunity and adversity, need a disciplined strength in the life of the Church, which is not generally to be assumed in the Younger Churches, at any rate in the lands that I have known.

I said we had history behind us. We have sacred history behind us. For where can we see the opportunism I have talked of better than in the Apostle to the Gentiles who was also a Hebrew of the Hebrews, able to speak as a Rabbi or a Roman citizen, and be all things to all men in order to save some? And where better can we see that superiority to the limiting environment than in the same Apostle, who was persuaded that neither principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, should make him less than conqueror whom the Lord had called to be *more*?

In the Study.

Virginibus Puerisque.

Reaching the High Notes.

By the Reverend John B. Nettleship, B.A., B.D., Carlisle.

'Be ye therefore perfect, even as your Father which is in heaven is perfect.'—Mt 5^{48}.

I wonder if you like to sing? I think most of us do, even though we may not be very good at it! We may never aspire to singing a solo on a concert platform, or to singing in a choir, but at the very least we like to sing to ourselves when we are happy, or when we are in our bath!

However, some of you may be really keen on singing, and in the school choir or something of that sort, and if so you will be very interested in a piece of advice that is sometimes given by singing teachers to their pupils. It sounds very strange advice, but those who know about these things say that it works, so we should take notice of the experts.

One of the difficulties singers often have is that of reaching the top notes. The advice that the experts give is this: 'To sing high, think down.' Now that does sound queer, doesn't it? What it means is this: when you come to a bit of music that ascends high, you must not think 'Oh, I'll never reach that note,' because immediately you do that you take the first step towards failure. Listen to what one of the experts says, 'Instead, you must endeavour to think that the notes are going down instead of up. You may consider that almost impossible, but it can be done with practice. Just imagine that the notes are going down, and, of course, allow the voice to go off into the head register when necessary.' The writer goes on to say that one well-known choirmaster, in order to help his boys to think down when singing up, adopts the device of making the choir-boys hold their hands out in front of them, and look at them. Then as they sing up the scale, they lower their hands, watching them descend as their voices ascend. The result is that, instead of getting into a panic, and feeling that they will never reach the high notes, they relax more and more, and each note comes out easily and clearly.

I think this is splendid advice for meeting all our difficulties, and especially for our task of living

the Christian life. Many people feel that the standard Jesus sets before them is impossibly high, and so they give up trying to reach it at all. Jesus says, 'Be ye therefore perfect, even as your Father which is in heaven is perfect,' and people are frightened by that seemingly impossible ideal. We must not think like this. Rather must we think of the wonderful promise that Jesus gave to His disciples (which includes us), 'The works that I do shall ye do also, and greater works than these shall ye do also.' That is our great and wise Teacher, helping us to see that the life He calls us to isn't one that is beyond our powers. He wants us to live it, and He will help us to live it. Don't think of it as something impossible. God made us for this kind of life, and if we are willing to listen to Him, and to believe in Him, we shall find that we *can* live it, and that we shall get more joy and satisfaction out of it than from anything else in the world.

The Mechanical Diver.

By the Reverend V. J. Abernethy, B.D., Berwick-on-Tweed.

'When ye pray, say, Our Father.'—Lk 11^{2}.

A few weeks ago, there was great excitement in our town. We were favoured with a courtesy visit by H.M.S. *Diadem*. The ship anchored in the bay and remained with us for a week. There were many comings and goings between the ship and the mainland. One of the highlights of the week—for those concerned—was a party given by the crew to fifty school children. They were taken on the ship's yawl to the battleship. The sailors had prepared a great welcome for them. There were all kinds of entertainments, including a cinema and roundabouts.

One of the interesting features they had arranged was a Mechanical Diver. He was dressed up in the usual diver's outfit, and the children were invited to speak to him through a microphone and ask him questions. And when they did, the diver answered! At least, he appeared to answer. But it wasn't really the Mechanical Diver who was replying to the children's questions. It was a naval officer in a room below! The wires of the microphone were connected with the room, and by means of another microphone and wires he was sending back answers to the children.

Was it a fake? I don't think so. The children were told afterwards that some one was answering from below. Personally, I was glad they were not listening to a mechanical voice. We hear so much about it these days. I was reading in the newspaper of the electronic motor—a machine that will not only work out sums (the children would like that!), but will advise a General what his next strategic move should be in the heat of the battle! It sounds far-fetched, but if it were true, would it be altogether a good thing? There is something in the 'personal' voice which the 'mechanical' can never equal, even though it speak with ruthless efficiency and accuracy. I was glad that a 'human' voice gave replies to the children on the *Diadem*.

On a clearance in Manchester I listened to a man who claimed to be able to tell people their name and age and occupation. I don't know how he did it, but his answers were usually right. And his was not a mechanical voice, but human. He was a person answering persons.

Is that what happens when we pray to God? Or is prayer simply a piece of mechanism? Do we really pray to ourselves and get a mechanical answer? For instance, if we pray to get through an 'exam' does that prayer simply strengthen our resolve and make us 'get down' to our studies more earnestly. Is prayer like that? A form of auto-suggestion; as some one has said 'a whistling in the dark to keep our spirits up.' Or do we actually speak to a person who is at the other end, even as in the case of the children addressing the Mechanical Diver on the battleship?

The Christian faith answers 'yes' to this last question. It says that when we pray we address a Person whom we call God, the Father. It tells us that He knows our name, and Jesus said He even knows the number of the hairs of our head. The Christian faith claims that God knows all about us.

So let us pray in the belief that God hears our prayer. And if at times He does not answer our prayers as we would like, let us remember that it is only the mechanical voice that always gives the expected answers. I am quite sure the officer on the *Diadem* did not always give the expected replies. And neither does God always answer us as we desire. But if we keep on praying we discover that He always answers us for the best, and we learn to love Him for His wisdom and understanding. So let us pray believing that God is at the 'other end,' our Heavenly Father, who hears and is willing and able to help us.

A Prayer for Churches, Schools, and Colleges.

O God who givest wisdom unto the wise,
and knowledge to them that know understanding,
Enlighten Thy servants in the Church
who preach the gospel,
who teach the young,
who seek the lost,
who labour for the welfare of the Church,
and for the salvation of the heathen.

We ask for ministers of the Word
that their speech shall never falter
nor their insight fail
in declaring the counsel of God.
Give Thy grace to teachers in Sunday Schools
as they show their love to their Lord
by obeying His command, 'Feed my lambs.'
Enable leaders among youth
to win for Thy Kingdom in their morning days
our girls and boys.
May those who bear office
be faithful and alert and glad of heart,
frank and courteous in conference,
having a noble purpose in every plan.

We pray for schools and colleges.
May the Lord Jesus Christ,
who taught in Solomon's porch when it was winter,
be the great Teacher in every seat of learning.
Unite staff and students in the love of truth,
as they think of things honourable and lovely
and of good report,
and discern and distinguish right and wrong.
May scholars
with all their getting get understanding,
and the fear of the Lord
which is the beginning of wisdom.
So may there arise a generation
clear-sighted, warm-hearted, trained for service.
And the pattern of the community we build
be that of the heavenly city
into which shall not enter anything that defileth,
the city that hath foundations
whose builder and maker is God.
And to Thee O God, Father, Son, and Holy Spirit
shall be the glory for ever. AMEN.

The Christian Year.

NINETEENTH SUNDAY AFTER TRINITY.

Hangers-On.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW.

'Ten men shall take hold . . . of the skirt of him that is a Jew.'—Zec 8^{23}.

Zechariah prophesied in the somewhat obscure period following the return of the Jews from exile. In taking this text from his book it is needful to recall the circumstances in which he wrote.

After the first thrill of being back in Zion his countrymen found the task of rebuilding city and temple and economic life laborious and baffling. They were poor. Their neighbours were hostile and contemptuous. Nothing they could achieve seemed within distance of restoring the ancient glory. So the attempt at reconstruction was in danger of collapse, and the urgent need of the hour was a recovery of *morale*.

It was Zechariah's aim to meet this need. For one thing he told of his visions. Doubtless they impressed his audiences, but they are often so strange that modern readers can make little of them. Then to these visions he added prophecy of a glorious future. The days, he said, would come when scornful heathen neighbours would recognize the folly of their enmity and seek instead for friendship and admission to share in a common faith and worship. 'Ten men shall take hold . . . of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.'

Is there a touch of arrogance in this dream of the future? 'Ten men'—that is a Hebrew way of saying 'quite a crowd'—will take hold of the skirts of him that is a Jew. The prophet is not content to dwell simply and thankfully on the blessed future when 'many people and strong nations shall come to seek the Lord of hosts in Jerusalem.' With sardonic humour he gloats over the picture of the entire reversal of the foreigner's attitude. No doubt it is a joyful and blessed prospect. People will be running about saying, 'Let us go speedily to pray before the Lord. I will go also.' That will be a good thing, good for them and for the world and for the glory of God. But the prophet contemplates it not only with exultation but with a dash of cynical amusement. It is at least possible that a natural feeling of not quite the noblest kind shows in his words.

1. These verses suggest how religion has its hangers-on. The sort of thing Zechariah anticipated still happens and provokes sarcasm. There have been National Days of Prayer in times of fear and crisis when people accustomed to being regardless of religion crowded into church to pray for deliverance and victory. In some underground shelters during bombing raids multitudes who had been devoid of any serious thought of God clung to the skirts of some men of faith who by a ministry combining prayer and practical helpfulness made these refuges places where fears were calmed and courage revived. And in ordinary times at many a funeral people who have scorned religious observances find themselves without any thoughts of their own that seem adequate in face of death. But they would not like one they mourn to be buried like a dog. They desire a religious ceremony and hang on as best they can to the faith and hope that is in the minister who conducts a Christian burial. So, too, a giddy, godless young couple seek to impart a flavour of solemnity into their marriage by having the wedding in church, and when a child is born ask, with who knows what hypocrisy or what brief spasm of wistful sincerity, to have it christened in the House of God.

Such ways of clinging on to religion are common and pitiful enough, and it is easy to be sarcastic on the subject. Such people may appear for the hour so sincere, so eager, and yet they are so shallow and absurd.

Then there are those found in every parish and on the fringe of every congregation who draw a certain satisfaction from a vague connexion with the Church. Like a parasite, not out to kill or even injure its host, but just to suck nourishment from it without contributing anything, these people with quite friendly feelings, share occasionally in the worship or the social activities that go on without making any contribution of faith or prayer or service. Earnest members may take satisfaction in this evidence that their church shows some power of attraction. Yet they may wonder if any real spiritual gain results.

It is tempting to comment cynically on such hangers-on. But surely it is better to search one's own heart. How far is my own religion more than a clinging to the skirts of other people's faith? For the influence of tradition and of friends has counted for much; respect for those who set an example of piety; the desire to keep in step with God-fearing companions. And if this is all, a man is at the mercy of the changes and chances of life. A youth has to go among strangers, it may be, where the old loyalties are no longer a constraining bond. A Christian husband or wife dies, and the survivor, who had acquiesced in, and in some fashion shared in, the religion of the other, is left groping lonely in the dark; as a miner might walk along the passage from the pit bottom chatting with another, and only when his comrade turns down a side road, discover with surprise that his own lamp is out, and that all the light had been coming from his friend's lantern.

2. Perhaps, however, Zechariah was in the main simply glad, as all should be, to think of a day when the life of God's people would be so obviously larger and happier than that of others that outsiders would be attracted to their fellowship and want to join in their worship. There is never any need to be scornful of any who say, 'We will go with you for we have heard that God is with you.' If this happens any Christian man or congregation may well be thankful, and then realize at once that it brings home a great responsibility. What if anything in his own conduct, or any disharmony in his congregation should repel such a stranger's advances. There is clear evidence that inconsistent Christians make a far greater obstacle to belief in the gospel than doubts or difficulties about theology.

The inclination of so many outsiders to hang on to the Church is after all a sign that in many seemingly unspiritual characters a latent craving exists for religious truth and fellowship. Something happens—a war, a death, a birth—and suddenly a longing awakes for the assurance of eternal security. Or somehow the emptiness and futility, the boredom or restlessness of their own lives stands out in contrast to the serenity and sense of purpose that they notice in those possessing faith. If then such people clutch at the skirts of the religious it is nothing at which to sneer. Many will remember the answer given by an Army chaplain to one who questioned the value of the increase in soldiers' attendance at religious services when a battle became imminent. Was there any use in hurrying in fear to a God previously ignored? 'Nay!' said this padre, 'If I were a father I would be glad that a frightened child, however wayward, should turn to me for security.'

'Is Saul also among the prophets?' is a surprised remark recorded in the Bible, made by one who found it odd to see Saul of all people joining a band of religious youths. No doubt it was curious, but the remark would have been better left unsaid. If a neighbour who has appeared a totally irreligious person appears at worship or at some function in the congregation he should be welcomed without tactless astonishment or 'wise-cracking,' and received with simple friendliness. 'We will go with you, for we know that God is with you.' If that may be the stranger's notion what can give him a greater claim on the kindness and good-will and prayers of a Christian community? Why dissect his motives or doubt his sincerity or make self-righteous criticism of his long delay? He is a 'brother for whom Christ died,' treading, it may be with stumbling feet, on the threshold of God's kingdom. The one duty is in the name of Christ to reach to him a friendly hand and draw him in.

TWENTIETH SUNDAY AFTER TRINITY.

The Rate for the Job.

BY THE REVEREND H. H. WELLINGS, M.A.,
NEWCASTLE, STAFFS.

'Tell me, what shall thy wages be?'—Gn 29^{15}.

This is the first time in the Bible that we read of a discussion on the terms of employment. We are not, however, to consider 'the rate for the job' in the industrial sphere, even though the subject is wages.

Given two skilled negotiators such as Laban and Jacob, we may expect something unusual in the way of an agreement. Nor are we disappointed, even though the opening phase of the compact is fair enough. Said Laban in effect to Jacob: 'Although you are a relative, that is no reason

why you should work for nothing: tell me, what shall be thy wages?' Thus there is born one of those immortal incidents which the generations remember. Jacob's reply to Laban, extravagant in one normally so calculating, is in line with the intensity of his feeling for the beloved: 'I will serve thee seven years for Rachel thy younger daughter.'

Judged by any ordinary standard this is a romantic and lovely story; but it is with what it suggests rather than with what it is that we need to be concerned. For the Bible reveals that Laban had two daughters. And the squalid trick by means of which Jacob's service was rewarded by the bestowal of the less well-favoured as his bride, indicates the direction in which our thoughts may with spiritual profit be allowed to travel.

In a metaphorical sense that is the position in which every man finds himself at some time or other. In the affairs of the heart a man may choose wisely, or unwisely, or he may not choose at all. But in the affairs of the spirit the latter is ruled out. Here, like our Lord in the wilderness, a man must choose between good and evil. The refusal to make a choice is in itself a choice, and a bad one at that. Which, then, shall we choose—good or evil? God or the devil? Since such choice involves service, shall we serve for the reward of beauty or the disappointment of ugliness? Let us allow the wage rate to decide our choice.

1. *The Wages of Sin.* What, in the first place, are the terms of the contract offered by the devil to any who are willing to serve him? Again they are well summed up in the Temptation experience of our Lord: 'all these things will I give thee, if thou wilt fall down and worship me.' All what things? Anything a man may desire within the broad compass of the kingdoms of this world. Wherein lies your particular weakness? What is the secret wish of your soul? The devil it seems does not talk in terms of wages, but displays with skill the glittering prizes of his treasury with the suggestion, 'all these things will I give, if . . .' The surface appearance, therefore, of the devil's contract would seem to suggest not so much wages as supreme generosity.

If memory plays no trick, it was that great and good man, Archbishop William Temple, who said that the modern world reminded him of a shop window in which some one had placed the wrong price tickets on the articles. It thus came about that the cheap things were highly priced, and the valuable things offered for a song. In other words, the values had been confused; and in the art of confusing values the devil has no equal. He can make the degradation and misery of a great people look like a Reich designed to last a thousand years. He can make the hangover of intemperance look like a good time; the irresponsibility of the gambling spirit of the age look like the wealth of Crœsus; and the 'couldn't care less' attitude of a generation adrift from its rightful moorings look like the cream of philosophic thought. It was he alone who evolved and imposes on the nations (and not on the nations only but sometimes even on Christian thought) the slogan 'the end justifies the means'; and thus commits men in the name of progress, justice, and sanity to deeds of darkness and shame.

It is here that the devil works the Laban trick of substitution. Under the cover of darkness, and behind the back of the unsuspecting the deception is consummated. The economist of to-day speaks of 'real wages' as distinct from what a person receives in his pay packet. That there is a corresponding difference between 'all these things will I give thee' and the 'real wages' of sin is affirmed by Scripture, and confirmed by human experience. 'The wages of sin is death.' That is the rate for the job; the payment for such service; the reward for the devotion of worship the devil demands. That is his maximum rate—and there is no minimum. And this is the ultimate deception he works on the deluded; that death is negative and not positive. Not only is the promised reward illusory, but in rendering him service we have pledged against that promise all the possibilities of a very different destiny. Not only do we lose; we lose all. 'For the hope of the ungodly is like the dust blown away with the wind; like a thin froth that is blown away with the storm; like the smoke that is dispersed here and there with the tempest, and passeth away like the remembrance of a guest that tarrieth but a day.' The wages of sin is impermanence—which is death.

2. *The Gift of God.* It is a common experience of the market-place that this or that man has reason, from time to time, to ask himself this question: 'Am I as fruitfully employed here as I might be?' The necessary changes being made, this is precisely the question the Prodigal asked himself, although he put it in the form of a startling discovery: 'How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!' And when by the mercy of God and the movement of the Holy Spirit any man follows that line of thought touching his service with the devil, the first step has been taken to a sphere of freedom and delight. 'For the wages of sin is death; but the gift of God is eternal life.'

Do we need to be reminded that the pivotal word here is *gift*? It is the bridge across the chasm excavated by man's sin, and which, if left unbridged, must eternally separate him from the only source from which he derives significance.

Separated from God man's most brilliant achievements are brittle and impermanent; and if for a while they glitter, they do so with the harsh colours of putrescence. 'There is no health in us.' That is a plain statement of fact, and may be illustrated from any department of human experience. For while the total depravity of man is no part of Christian teaching, it is eternally true that there is something rotten at the heart of man.

It is in his helplessness, represented by the words 'we have no power of ourselves to help ourselves,' that God comes to man with resources elsewhere unknown. He brings succour which needs a new vocabulary to express it; just as it needs a new mind to understand it. And God provides both: for He comes with love and not with wages, and the tangible expression of His love is a Gift. Love, indeed, has no other language. Giving is its natural and only means of expression. When, therefore, it is Divine Love that is offered only some unique act of self-giving will be sufficient to express it: and that is what the Cross of Jesus Christ is. It is God's Gift of Eternal Life.

There we have the new vocabulary of a language which is unique. If man would understand it, then the mind and heart to do so can be achieved only as he turns to the Cross—that outward and visible sign of God's love. Yet, as we turn, we are required to bear in mind one vital fact: that while the Cross is the sum total of Love and Life, it is in another sense only the beginning. For

> . . . even could I see Him die,
> I could but see one little part
> Of that great love, which like a fire,
> Is always burning in His heart.

On its Godward side the Cross is final and complete. But on its manward side, and because man is limited in capacity and imagination, it is the beginning. It is the chink in the fence through which we glimpse the limitless acres of Eternal Goodness. It is the timeless point at which man begins to live. But by the grace of God we go on. *Solvitur ambulando.* It is proved as we go along. It is proved in living experience to be true, and effective, and real, and redemptive; and, from being a waif in a lost world, man becomes a part of 'that great strength that moves and cannot die.'

It is with the breaking of this light that there is revealed what should be the right interpretation of the text. As an expression of man's need, any answer to its question is inadequate. Man's eternal longing cannot be satisfied in terms of wages. If it is to be satisfied, nothing less than the Gift of God will suffice, for nothing we can earn is big enough for our imperative need. And just because it is given; just because it is part of that mysterious element in the context of life that we call sacrifice, from it is born those twin graces which endow human existence with such dignity it may possess—worship and service. For when we are brought face to face with Divine Love there can be only the response: to bow before Him in adoration, and meekly dedicate ourselves to His cause.

TWENTY-FIRST SUNDAY AFTER TRINITY.

A Dish of Fruit on Remembrance Day.

BY THE REVEREND ARTHUR A. COWAN, D.D., EDINBURGH.

'Let thy work appear unto thy servants, and thy glory unto their children.'—Ps 90^{16}.

It is too often complained that no one is any the better of the War and that God has done nothing to make our ordeal worth while. This may be either a sigh or a sneer. But here is a man who is sure that God must be active in tragic times, to keep them from being merely a senseless waste and a hopeless muddle, and to make them a Divine success and a reason for praise. 'Make us glad according to the days wherein thou hast afflicted us,' he prays.

When Cézanne painted a dish of fruit on the table he made the pears and the apples look combative, even explosive, to show the battle in the earth to achieve some result, bursting through all obstacles to growth and progress and producing at length something sweet and satisfying. The artist penetrated behind the visible screen and revealed the triumphant struggle in the nature of things to give a good taste to life and put something refreshing on man's plate. So the dish of fruit in history is what has been won by the Divine thrust in the background, the invisible purpose of God forcing its way through painful stresses to a worthy conclusion. It proves that the constitution of things is determined not to be fruitless, because God is busy in it to develop some happy consequence. 'Let thy work appear unto thy servants, and thy glory unto their children.'

What then is our dish of fruit on Remembrance Day, what is the victorious outcome of grim effort and sorrowful experience?

1. There is the satisfying reflection that during six years of war Britain demonstrated that she had not only a great name but also a great nature. There was an outbreak of the best elements in our national character, an uprising of the soul against wicked intimidations. In his second volume, *Their Finest Hour*, Mr. Winston Churchill tells how he once shed 'tears of wonder and admiration' at the unconquerable spirit of the people during the 'blitz,' and adds that the health of Londoners

was above the average in a rough winter, despite long nights spent by millions in crowded shelters, from which he concludes that the ' power of enduring suffering in the ordinary people seemed to have no bounds.' Add to that the valour to fight on alone after the capitulation of France, and you see the Divine product, the fruit grown in us by God out of the conflict, and we can enjoy its fine relish on Remembrance Day. ' Let thy work appear unto thy servants, and thy glory unto their children.'

Our dish of fruit on Remembrance Day also contains two harvests of the fray. The first of these is that the victory of 1945 was a victory for freedom. According to Croce, ' history is the story of liberty.' The annals of nations record man's struggle for freedom, and God has made it clear that He intends men to be free. Is He not the paramount lover of freedom, who ventured to entrust incalculable humans with liberty of choice and took the immense risk of giving them such option, and was not His supreme act in history an act of liberation when His princely Son gave Himself a ransom for many ? The War was a crusade to free men from an enslaving power, and God made that crusade an epoch-making gain for liberty. Such was the welcome result of the War, and it is the dish of fruit for which we give thanks on Remembrance Day. ' Let thy work appear unto thy servants, and thy glory unto their children.'

The second harvest of the War was a victory for mercy against the spirit of plunder and terrorism. Since then both liberty and mercy have been denied to many by the iron curtain, but that curtain cannot hide the direction of the Divine purpose. Every one knows that fierce animals like the lion and the tiger tend to die out if not preserved as ' big game,' whereas kindly animals like the dog and the horse, which are useful to man and serve his needs, survive and increase. The nature of things thus shows itself to be against the killer and in favour of the helper. It is not God's will that people should be brutal but that they should be brotherly, not beastly but humane, and ferocity is fated to extinction. God is a God of mercy, and in the dispute of nations He has vindicated mercy as His purpose for mankind. How could He bear the inhumanities of Belsen and Buchenwald ? It is mercy that has the last word, the final victory, because mercy is the character of God who is in control. Such is the dish of fruit for which we are grateful on Remembrance Day. ' Let thy work appear unto thy servants, and thy glory unto their children.'

2. There is valid comfort for bereaved mothers. During the American Civil War Abraham Lincoln wrote the following letter to a desolated home: ' Dear Madam, I have been shown in the files of the War Department the statement that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming ; but I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice on the altar of freedom.' The head of the State signed himself, ' Yours very sincerely and respectfully,' thus paying tribute to the mother's sacrifice, and addressing her not merely as a poor soul to be pitied but as a rich soul to be honoured because she had much to give and gave her all. We do not simply feel sorry for those who have lost sons in the War, we take off our hats to them. They have borne their sorrow with dignity, and probably they have ' a solemn pride ' in the chivalry and self-sacrifice of their boys who have done such a big thing for the liberties of the race. These lads have protected the future, and added to the generous impulses and cheerful braveries which will never cease to stir young hearts and inspire schoolboys and schoolgirls to carry on in times to come. In this there is a sweet satisfaction for bereaved parents, the valid comfort of seeing how God is fulfilling His purpose through the lives laid down by their sons.

Yes, and the sorrowing mother begins to understand what it cost God to give His Son in saving love. It comforts her aching heart to have some share in His rescue plan and to be called to be a co-worker with Him in the creation of a nobler future for all. This new insight into the Cross is her dish of fruit on Remembrance Day. ' Let thy work appear unto thy servants, and thy glory unto their children.'

3. There is power of repair for the War widow whose child enters the world at the moment his father quits it. A little son was born to a young wife, whose raffish husband and weak father-in-law had perished in war, and doom had fallen on the family into which she had married. Perhaps she asked why she had ever tied herself up with such a degenerate stock. She was told her country was down-and-out and that the Church was finished, for the Ark of God was gone. What was there left to live for, what hope for a boy born on a road which would be too dark for him to find the way ? So she called him ' Ichabod—the glory is departed,' and bowed her head to fate and died.

No one should ever feel so hopeless as that. There is power of repair in the child, who opens

up a brighter prospect in place of the devastated scene. The War widow has this fresh interest and possibility to live for, and it is God's restorative love. Her child is the gladness breaking through the gloom, her dish of fruit on Remembrance Day. 'Let thy work appear unto thy servants, and thy glory unto their children.'

Our major fear to-day should be fear of defeatism, our chief dread should be lest we lose our faith in God and man and become beaten spirits. We should be afraid lest we be defeated by the difficulty and menace of the times, and be disinherited from what God's love proposes for us. Surely the worst thing that could happen to us is premature surrender, giving in to the sense of frustration and surmising that God is done with us and our country and has gone elsewhere, instead of cherishing the confidence that God has something better in store.

The one false word is Ichabod,
The glory is not departed.
They lie who say it, being heavy-hearted.
The glory is here, the glory is hid with God.
All glories that we lose or we forego
One day shall find us, this I surely know.

The spiritual law in the natural world should give us a more hopeful view of history. The pears and apples which have been grown by breaking through obstructive elements in the soil should reassure us of the Divine thrust in the background of events to bring some gracious and desirable development out of troubled times. A look back at the victory of God in the world-drama should convince us that we are justified in looking forward to His further victories. This is the dish of fruit which we can enjoy on Remembrance Day. 'Let thy work appear unto thy servants, and thy glory unto their children.'

TWENTY-SECOND SUNDAY AFTER TRINITY.

Give What is Best to Give.

'Give to him that asketh thee.'—Mt 5^{42}.

If it became known that we were resolved, like Leo Tolstoy, to obey the letter of this sweeping law, it is no exaggeration to say that every cheat, every wastrel, every incompetent for miles around would besiege our charity and that the end of a single week would find us safely established in the nearest Poor House. We have only to put the case in this extreme manner in order to see how necessary it is to weigh our benevolence in the scales of common prudence and good sense.

The spirit of our Lord's teaching is severely practical. Do first things first. Pay our way. Owe no man anything. Meet the just claims which home and children and country make upon our income. Provide to the utmost of our capacity for our dearest flesh. And then, after that and with the frankness and gentleness of Christ's compassion, 'give to him that asketh thee.' I am not a fine fellow when I treat my friends to a convivial hour when I ought really to be treating my boy to a new pair of boots. I am a vain man. I am a popularity-hunter. I am a thief. Nor is one always, to quote the language of a private biography, 'a tender and exact disciple of the Lord Jesus' every time one gives an unconsidered alms to the brother who says that he is down and out. What if this Mr. Misfortune has been laid on his back by one of these pugilists who go by the name of Laziness, Weak-will, Inattention-to-business, Duty-neglect or Intemperance! Is it a form of thoughtful pity to turn to the whiner with 'Here you are, old chap'? If we think so it merely proves that we have to think ourselves fearlessly and, if need be, fiercely into the vital distinction between a weak sentimentalism and a compassion that dares to be just. It is easy to say yes to the asker, but not always Christ-like.

The Spear of Compassion. For a thousand times the Christ compassion is a spear piercing a shield that a man holds up between you and the truth he knows about himself. It is the thong that smites and blisters his pride. It is a flail that beats his conscience into wakefulness. It is the mirror of plain speech into which a man looks perhaps for the first time and gazes upon a portrait of his real self. Or it may be the vision of the bigger triumphant self which our compassion paints for him so that suddenly, splendorously, the vision of it grips him, burns in him, captures his will, electrifies his sleeping powers, and sends him climbing the Mount Everest of the self-giving life. I love that passion-cry of Lacordaire within the Cathedral of Notre Dame.

With the delicate sombre strokes of a Spanish painter Lacordaire outlined for eight thousand Parisians the descent of a soul; the soul's loss of purity; her dethronement from the seat of light; her conquest by greed or fashion or convention; her dark and ever darker and more tortuous way until at last the soul stands poised above an abyss of despair, like one trapped, past help, past hope. Silence in the Cathedral. Silence of horror. But the next moment Lacordaire's golden voice breaks through it: 'There is always one place left,' he cried in accents of glory, 'there is always one place left for God to take hold.' And is not this the inward might and majesty of compassion? That we do more than relieve a momentary need; do this that is greater by far; give a man back

his faith in himself; show a woman what is God's point of contact with her spirit's life, so that a new courage garrisons the heart and they turn their faces towards the sunrise.

The Higher Giving. 'Give to him that asketh thee.' The words of Jesus suggest that we are to give ourselves upon what one may call the plane of the higher giving. There are the children of our nation. As in a vision we see the mighty army of them massed before the bar of parenthood and middle age, the masters and makers of our country's future. How eager their eyes! How gallant their bearing! How lithe their bodies, lithe and beautiful as the young saplings of the forest. And how they shout with a shout that shakes the earth. 'Give us light. Give us knowledge. Give us happiness. Give us power to turn this gift of youth which is ours into wonder and worth and joy.'

We dare not refuse to give. We shall be cursed by God if we fail to give them the best, the best childhood, the best education, the best character. We must clothe them with gentleness and discipline and honour. We must get them ready for that new kingdom God means them to reign in; a new world of righteousness and work and duty and balanced pleasure; a new empire of thought and a radiant living such as no Cæsar has ever seen or dreamed could be.

The young men and women of Britain are knocking at the gate of our experience as well, and their cry, low and secret and passionate, is, 'Give, give. Give us guidance even though we show you the face of weary scorn. Give us the truth, as you know it, about God and His Christ. Give us the secret of that inward serenity you say is yours.' Bewildering cries. Thrusting spears. Can we answer them? Can we parry them? The answer is, surely, a confident 'Yes.' In truth a disciple can give no other. For fellowship with our Lord yields insight; a heightened personality; a love that understands; a disciplined character that is itself the answer to the world's unrests and hunger.

A woman of the Hebrides, old and solitary, said this lovely thing: 'Sometimes, when I sit in my little house and stare at the walls of it, many a vexing thought will visit me. Of the long ago. Of the might-have-been. But when they over-vex I open my door and am healed by the sun and the sea.' The sun and the sea! The symbols to her of the unchangingness of God. We with her may find in them a like comfort in the unchanging Power and Truth and Love that are for ever about us, but a still mightier inspiration in the knowledge that this Love and Truth and Power are being for ever passed on to us and being passed on that we may give them to him that asketh.[1]

[1] Alistair MacLean, *The Happy Finder*, 42.

SUNDAY NEXT BEFORE ADVENT.

The Revelation of Ideals.

BY THE REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW.

'Set your affection on things above, not on things on the earth.'—Col 3^2.

Listening to language like this, the natural man is impatient, even resentful. He prides himself on having his feet on the ground all the time. The present world, with its clamant duties is enough for him. Here is his obvious sphere, engaging him to the uttermost. As for any other world, impinging on this, interpenetrating it, and in a very deep sense, shaping and deciding it—all that to him is filmy, unreal, negligible.

The spiritual man, on the other hand, is quick to detect the flaw in this specious thinking. *It leaves out the way God has made us.* 'He hath set eternity in our hearts.' Wholly at one with the natural man on the importance of practical duty, vieing with him, indeed, in skill and faithfulness, he is yet conscious of another stratum of reality, to ignore which, would take from life its supreme validity. In the last resort he would even claim that God is the One Reality in a world of shadows, and that man can only fulfil his true destiny when, busy with hand and brain in earthly labours, he still sets his affection on things above. To keep this sacred flame alive, to cling to spiritual ideals, while fulfilling every earthly call, here is his task; this is to be life's joy and crown.

Note, to begin with, how the spiritual ideal may shine forth *in the period of crisis.*

In a critique of Mr. Churchill's second volume of *War Memoirs*, *The Spectator* had this significant sentence—'Students of Mr. Churchill's personality will not fail to note that on 18th September, when the crisis reached its unbelievable height, the Prime Minister could minute the First Lord of the Admiralty, "Surely you could run to a new Admiralty flag. It grieves me to see the present dingy object every morning."'

Here was a man who, immersed to the chin amid the multitudinous details of a world-conflict, resolutely put behind all its intolerable strain and urgency, the background of a lofty idealism. In a sense, this is the struggle to which every true Christian is for ever conscript—the battle to keep the flag flying. Amid the constant and subtle temptations of business to hold to a high code of integrity and refuse the profitable and ignoble compromise, here is an arena worthy of the highest endurance of a Christian man. To keep one's pleasures high and refined and scorn to parley for a moment with the sweet, debasing solicitations of the flesh, here the true Christian is revealed in

his real calibre before God and man. To win praise, to enjoy popularity, to bask in worldly success without needing the haunting reminder of the simple hymn:

Tell me the same old story
When you have cause to fear
That this world's empty glory
Is costing me too dear—

here also a man's secret motives are revealed. To live for a life-time with human nature at its best and worst, refusing to become cynical and incredulous of good, remaining kindly, tolerant, 'always eager to believe the best'—this is to keep the flag flying. Most difficult of all, *to live with ourselves*, creatures so strangely mingled of the hero and the coward, the saint and the brute, and to hold on, believing that by the grace of God even we will win through in the end, here in truth emerges the stuff of the soul. Set your affection on things above. Live in the spiritual world till it becomes the very breath of your being. This, if Christ is right, is life, life triumphant, life abundant, life for evermore.

Again, our ideals stand forth for all to see *when we hold to the communion of the saints*. Nothing is more significant and nothing more touching in the spiritual education of the disciples than the spectacle of ordinary men, with very mixed motives and dubious ideals, holding on so pathetically and in the end so successfully to the companionship of their Lord and Master. Their designs were so often of the earth, earthy. The rewards they coveted were so often material rewards. They carried over into the heavenly Kingdom their sheer, common ambitions. They sought the places on the right hand and on the left of Christ's coming glory. They quarrelled as to who should be the greatest. In one crowning instance when Peter glimpsed the ineffable purity of Jesus and his own unworthiness beside it, he could but cry out in self-loathing, 'Depart from me; for I am a sinful man, O Lord.' Christ's daily life, he felt, had a daily beauty that made his ugly. And the comparison beat him to his knees.

We, too, have had these humiliating experiences when we have caught a glimpse of our sheer worldliness against the background of genuine unselfishness and spirituality. No words can express the glowing admiration, amounting almost to worship, in the mind of Stanley towards Livingstone when they met in the heart of Africa. Starved of affection from boyhood, a sceptic regarding human goodness, Stanley was moved to the depths by the company of one so manifestly done with all self-seeking. Let us be quick to profit by these illuminations, when our poorer natures are revealed to us against a background of genuine, humble, fervent spirituality. Here is the process at work as depicted by Daphne Du Maurier in the experience of one of her characters: 'In a blinding flash of self-revelation, she saw she was no Joan of Arc, but a stubborn egocentric, using her gifts to her own ends, demanding from every one, giving nothing in return. Broken-hearted, she reached out to the unknown spiritual power she had always denied, and for the first time in her life she was filled with peace and confidence.'

There is one place above all where we may pass through such a cleansing penitence. It is on a hill called Golgotha. What we gaze on there, pours contempt on all our pride.

O break, O break, hard heart of mine!
Thy weak self-love and guilty pride
His Pilate and His Judas were;
Jesus, our Lord, is crucified.

Let us not run away from these purging, intimate experiences. From them we were meant to rise humbler, wiser, better men.

Lastly, the sincerity of our ideals will only be known at last by Him who knows *the intention of our souls*.

There is a significant word in Scripture which is set down for our comfort. It is the word 'Toward.' 'Set thine heart toward the highway.' 'He kept his window open toward Jerusalem' 'Ye shall ask the way to Zion with your faces thitherward.' 'He set his face stedfastly to go to Jerusalem.' The thought common to all these expressions is that in the end we shall be judged not by our poor achievement but by the predominant urge and direction of our souls. You remember old Siward's eager question in Macbeth, when he hears of his son's death in battle.

'Had he his hurts before?'

Was he facing the foe at the last or fleeing from him?
And what pride mingled with his sorrow when he was told,

'Ay, on the front.'

to which he replies, almost rapturously,

'Why then, God's soldier be he!'

This is the Christian spirit at its hardiest and best. Despite defeats many and humiliations oft, to keep the eyes strained to the last on the spiritual heights and the feet obeying them.

This is the happy Warrior; this is He
That every Man in arms should wish to be.

Come what may in this troublesome world, set your affection on things above. And you will find of a truth in the end, that God's commandments are not grievous but the dictates of infinite wisdom and infinite love.

Recent Foreign Theology.

Ostervald's Teaching on the Church. In the Swiss series 'Cahiers Théologiques de l'Actualité Protestante' J. J. von Allmen has published a study on *The Church and its Functions, according to J. F. Ostervald*,[1] who died two hundred years ago. There is a biographical introduction, briefly reviewing the life and work of the Pastor of Neuchâtel, followed by a systematic study of his ideas on the nature and function of the Church. The four chapters of the first part of the work deal with the essence, membership, marks, and attributes of the Church, while those of the second part deal with the ministry, the fight with ignorance, the liturgy and the discipline of the Church.

Despite his definition of the Church as 'the assembly of men called by the Gospel to eternal life,' or as 'the assembly of the faithful who believe in Jesus Christ,' Ostervald accepted the dictum *cujus regio ejus religio*, and hence counted all citizens amongst the 'faithful' and then distinguished between the 'truly faithful' and the false—by which presumably he meant the 'falsely faithful!' With this weakness in logic—Ostervald has been described as 'always orthodox but never decisive'—went a deep admiration for the Church of England, and a stronger interest in morals than in theology. He did not regard the Church as the Body of Christ, for he did not emphasize the thought of Christ as the life of the Church, or as its Saviour, so much as its model. The three marks of the Church he found to be the purity of its doctrine, of its cult, and of its life, and of these he seems to have valued the first the least. He looked for a reform of the Liturgy as the greatest need, while so far as doctrine is concerned von Allmen observes that the standard he lays down would have gathered Christians and Deists together beneath the same roof to live in brotherhood, while he declared Calvin's doctrinal reform to be 'as absurd as that of the Papists.'

As a historical study of one who exercised a great influence in his own day this work is of interest, though it is doubtful how far Ostervald can offer a relevant contribution to the contemporary discussion of the nature and function of the Church. The author has brought much learning to his study, and each chapter is supplied with many pages of notes, giving reference to the literature, while an excellent Bibliography closes the work.

[1] *L'Eglise et ses Fonctions d'après Jean-Frédéric Ostervald* [1947]. Delachaux et Niestlé, Neuchâtel (Swiss Fr. 6).

Baptism in the New Testament. The well-known and prolific scholar O. Cullmann has written a study of *The New Testament Teaching on Baptism*,[2] which is intended as a reply to the recent work of Karl Barth on the subject.[3] Its chief purpose is therefore to justify Infant Baptism by New Testament teaching. The author recognizes that there is no direct evidence of the *practice* of Infant Baptism in the New Testament, but maintains that it can be based on the *teaching* of the New Testament. He begins by rightly associating baptism with the death and resurrection of Jesus. He then argues that our Lord's death and resurrection were a general baptism for all men, independent of their faith. Here many readers will prefer to say that the New Testament teaches that our Lord's death becomes operative in the moment when faith is born, so that while faith is awakened by the work of Christ and is not itself the organ of redemption, it is the condition of redemption. Hence, while Christ's death is potentially for all men, it is effectively for those who believe. It is, therefore, hardly correct to say that it is independent of their faith.

The author then goes on to consider baptism as admission into the body of Christ, and, bringing the question into association with Jewish proselyte baptism, notes that most discussions of the question of Infant Baptism fail to distinguish between children born after conversion and those born before. This is a sound point, to which the reviewer has elsewhere drawn attention. Less convincing, however, is the reminder that baptism is associated with the laying on of hands, and that our Lord is said to have laid His hands on children. Even less convincing is the discussion of the relation of baptism to faith, where it is argued that understanding and faith are not constitutive elements of the initial experience of baptism, but the response to that experience. Faith was therefore demanded of all the baptized *after* their baptism, whereas *before* baptism it was only demanded of those who came as adults from Judaism or from paganism, and *during* baptism

[2] *Die Tauflehre des Neuen Testaments: Erwachsenen und Kindertaufe* [1948]. Zwingli Verlag, Zürich (Swiss Fr. 5.50). A French edition of this book, under the title *Le Baptême des enfants et la doctrine biblique du baptême*, has been published by Delachaux et Niestlé, Neuchâtel (Swiss Fr. 3.75).

[3] *Die Kirchliche Lehre von der Taufe.* This has been translated into English by E. A. Payne, under the title *The Teaching of the Church regarding Baptism* (S.C.M., 2s. 6d.).

from the praying community. A distinction is, therefore, drawn between the significance of baptism in the case of infants and adults, which must be read into the New Testament before it can be found there. The New Testament speaks of 'one baptism,' and that is the baptism that symbolizes the response in faith to the work of Christ, so that His power becomes operative, and the old self dies so that the new self may rise unto newness of life in Christ.

Finally Professor Cullmann considers baptism as the fulfilment of circumcision and Jewish proselyte baptism. These were essentially different in that while circumcision was practised by the Jews in the case of all male adherents of their faith, proselyte baptism was practised in the case of those of both sexes who were born out of Judaism and who were admitted to its faith. In so far as Jewish proselyte baptism is relevant, it would suggest that the children born to Christians would not need baptism at all. It is more than doubtful, however, whether Jewish proselyte baptism is relevant at all; for Christian baptism, while distinguishable from the baptism of John, was born of John's baptism, and this in turn, though it borrowed the Jewish rite of baptism, was filled with a significance quite other than that of Jewish proselyte baptism.[1]

In his concluding paragraph Professor Cullmann notes that we have no evidence whatever in the New Testament of any whose parents were Christians at their birth being baptized when they were adults, and thinks it unlikely that their baptism would be so long delayed. As we have no evidence in the New Testament of the baptism of any whose parents were Christian at the time of their birth, whether in infancy or later, this is a somewhat one-sided inference from silence.

The Sacrament of Holy Communion. From Neuchâtel, in the 'Série Théologique de l'Actualité Protestante,' comes a discussion of the Last Supper and its significance, entitled *The Sacrament of the Holy Communion*,[2] by F. J. Leenhardt. The author parts company with much recent writing by holding that our Lord's Last Supper was a Passover meal, and that its significance is to be sought in the setting of the Jewish Passover. There is no need to resort to Hellenism to understand the Christian sacrament, he declares, or to deny to our Lord its institution. The words of Christ at the Supper are to be explained in the light of the ritual of the Jewish Passover, and the cup was of eschatological significance. Throughout the book there are frequent polemics against transsubstantiation, and evidence from the New Testament itself is adduced to show that 'This is my blood' does not necessarily imply physical identification. The alleged inconcinnity between Mk 14^{24} and ^{25}, where in the one verse the wine is called blood and in the second 'the fruit of the vine,' is denied, and the omission of the second verse in some liturgies is held to be arbitrary and unjustified. In harmony with the view of Schweitzer, Leenhardt opposes the claim of Lietzmann to find two distinct types of eucharistic rite reflected in the New Testament, and shows that the allegedly separate characters belong together in a single rite. A separate chapter is devoted to the study of Jn 6 and the literary tradition in the Old Testament on which it rests. Finally it is argued that the Last Supper was intended to be the institution of a sacrament, which should mediate grace to the partaker, not *ex opere operato*, but when rightly partaken of. There is no causality in the sacrament, but only in the Divine activity, which becomes effective then. Hence an appropriate liturgy for the sacrament should (*a*) invoke the presence of Christ in the midst of the community, (*b*) make the sacrifice of Christ its centre, and lift the believers into repentance and humiliation, and (*c*) proclaim the glory of the Resurrection and inspire the believers with the joy of its promise. The book is throughout simple, clear, and suggestive.

H. H. Rowley.

Manchester University.

[1] Cf. the reviewer's 'Jewish Proselyte Baptism and the Baptism of John,' in *Hebrew Union College Annual*, xv. [1940] 313 ff.

[2] *Le Sacrement de la Sainte Cène* [1948]. Delachaux et Niestlé, Neuchâtel (Swiss Fr. 5.50).

Contributions and Comments.

St. Matthew iii. 15.

Dr. Coggan, in his Note in the June number of The Expository Times (p. 258), says that so far as he knows no one has interpreted the word δικαιοσύνη in Mt 3^{15} as meaning the saving activity of God. It is perhaps worth mentioning that a similar though not identical view was taken by Denney in *The Death of Christ* [1902], 21, where he explains himself in the following footnote:

'In *The Expositor* for May 1902, Mr. Garvie has a notable article on the baptism of Jesus—"The

Vocation Accepted "—in which he connects Matt. iii. 15 ("thus it becomes us to fulfil all righteousness") with Is liii. 11. "The righteous servant shall justify many because He shall bear their iniquities. It is in His vicarious consciousness and the sacrifice which this would ultimately involve that Jesus fulfilled all righteousness. There is a higher righteousness than being justified by one's own works, a higher even than depending on God's forgiveness; and that belongs to Him who undertakes by His own loving sacrifice for sinners to secure God's forgiveness on their behalf." In combination with the argument in the text, this seems to me to make the essential meaning of our Lord's baptism indubitable. . . .'

The argument in the text is that Jesus' baptism was an act of 'numbering Himself with the transgressors,' identifying Himself with sinful men, in which he 'approved Himself the true Son of the Father, the true Servant and Representative of Him whose name from of old is Redeemer.'

J. M. Ross.

London.

Two Friends.

The friendship of St. Peter and St. John is a noteworthy feature of the Passion narratives and early chapters of the Acts of the Apostles. It would seem reasonable to suppose that the writer(s) of Jn $6^{70.\ 71}$ intentionally spared Peter's feelings.

In Mk 8^{27-33} Peter makes his confession, and is later rebuked for denying that Christ would suffer. Jesus calls him Satan. The parallel in Mt 16^{13-23} is rather more pointed. Christ does not turn to look on the disciples, but addresses Peter direct with similar words. In Lk 9^{18-22}, however, neither Peter nor the Lord rebuke each other. And in Jn 6^{66-71}, after Peter has made a very similar confession to that in Matthew (only in the plural, as a representative of the Church), Christ once again addresses the Twelve, as in Mark, and then singles out one who is a devil. But it is not Peter who is called by that name, for either the same writer, or else some other person, has added: 'He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.'

Yes, John was a good friend to Peter!

K. M. Bishop.

Manchester.

The Doctrine of the 'Second' Coming.

I am concerned about the general practice of referring to the Future Coming as the 'Second' Coming. As a matter of fact it will not be the second coming. Christ did come in Spirit at Pentecost. The Coming of the Holy Ghost certainly implied the Spiritual Coming of Christ. So when we speak of the Future Coming as the 'Second,' we seem to ignore the Coming at Pentecost. Indeed this way of speaking seems to betray our failure to realize the Advent of the Spirit of Christ to abide with His disciples and to reign over the universe, and this through all time up to the Consummation. Sometimes people speak of the Coming which is yet to take place in such a way as to suggest that they have lost sight of the fact that the Risen and Ascended Lord has already truly come. The impression is made that things must get worse and worse, whatever we do, till the Master comes to put things right. Is He not already here? Has He not received all power on earth as well as in heaven?

I believe with all my heart that there is to be a Crowning Manifestation of our Lord. Should we speak of it as the Final Coming? There may be many future special comings.

W. Powell.

West Haddon, Rugby.

Acts x. 25.

'In Acts 10^{25} the Western Text has this addition:

προσεγγίζοντος δὲ τοῦ Πέτρου
εἰς τὴν Καισάρειαν
προδραμὼν εἷς τῶν δούλων
διεσάφησεν παραγεγονέναι αὐτόν.'[1]

Two quotations from recent literature on Southern Arabia may have point here. The first is from Ingram's *Arabia and the Isles*:

> '. . . Presently we came to an impasse and I got out of the car and walked, asking some of the tribesmen who had collected to lead me to (the chief's) house. Young men sped on to tell him that I was coming. . . .'[2]

The second quotation occurs in Van der Meulen's *Aden to the Hadramaut*:

> 'Beyond the promontory we approached the first of the *husun* (fortresses) of Az-Zara. A messenger was sent ahead to give warning of our approach in the proper way.'[3]

Eric F. F. Bishop.

Thabor, Jerusalem.

[1] Clark, *The Acts of the Apostles*, 62.
[2] P. 267. [3] P. 33.

Entre Nous.

John Buchan.

The S.C.M. Press has been for some time back issuing a series of books called 'The Torch Biographies.' The latest of these is *Mr. Buchan, Writer*, by Mr. Arthur C. Turner, M.A., B.Litt. (5s. net). Mr. Turner writes with an easy mastery of his material, with a charm and lightness of style, and with such an obvious and infectious enthusiasm for his subject that this is a fascinating book.

What an amazing career John Buchan had! Born in a Scottish manse, he was President of the Oxford Union, publisher's reader for John Lane at the astonishingly early age of twenty, possessor of the dignity of a paragraph in 'Who's Who' at the age of twenty-three, barrister, one of Milner's young men in South Africa, publisher, Colonel in the Intelligence Corps, Director of Information in the 1914–18 War, Lord High Commissioner of the Church of Scotland, Companion of Honour, Doctor of Civil Laws of Oxford University, intimate friend of Ramsay Macdonald and President Roosevelt, Chancellor of Edinburgh University, and Governor-General of Canada. It is a staggering record of achievement to pack into any one life.

Even more amazing is the astonishing versatility of his mind. In the record of his literary works there are listed twenty-four novels; four volumes of short stories; two books of stories for children; twenty-three volumes of history, biography, and belles-lettres; two volumes of verse; and one of autobiography. And to these must be added countless contributions to periodical literature. There can be few men who have produced a volume on 'The Taxation of Foreign Income,' an adventure novel like 'Greenmantle,' and a biography like 'Sir Walter Scott.' To take but one year as an example of the extraordinary fertility of his genius, in 1932 he produced his greatest biography, 'Sir Walter Scott,' a short but excellent book on Julius Cæsar, a children's story called 'The Magic Walking-Stick,' and that fascinating thriller, 'The Gap in the Curtain.' There is something Elizabethan in this man who was scholar, soldier, statesman, churchman, proconsul, and author.

He began with the great advantage of having been born in a Scottish manse. As Mr. Turner says, 'It is indeed hardly surprising that so many famous men have been sons of the manse, for to be brought up in a Church family is to have, quite informally, an education at once cultured and practical, and to enjoy a respect that is wholly dependent on the performance of duties, which does not shut one off from any class in society but brings one into contact with all.' Further, until late in his life, he had an inspiration in his mother. 'He wrote a letter to his mother every day; he did so from his first leaving home until the end of her life. The note was written every day immediately after breakfast, and was the first duty of the day.' Still further, few men can have organized their lives like John Buchan. 'His daily routine afforded him six clear hours of work, and he put in that amount of work *every day*; such persistence is infinitely more effective than spasmodic effort, however great. Again, his concentration on work during the time allotted to it was complete; his morning session, which broke the back of the day's work, was a really solid four hours' work, unbroken by any looks at the morning paper, coffees, pauses to light cigarettes, or any other of the time-wasting expedients of frail mankind.' Arnold Bennett's Journal of 7th March 1928 gives a glimpse of John Buchan's organized life. 'John Buchan, invited for tea at 4.30 arrived at 4.27. He is a thoroughly organized man. And at 5.15 he simply got up and left.'

But John Buchan was by no means an inhuman machine. Once a young Scotsman, obviously poor, came to his office in London. The young man aimed to be a journalist. Could Mr. Buchan help him at all? Buchan gave him introductions to several editors and then asked him, 'Have you a typewriter? You'll need one if you are going to be a journalist.' The young man had not. Buchan thought for a moment, then said, 'I believe I can help you. I have an old one at Elsfield that's not in use.' He told the young man to meet him at a certain time early the following afternoon at Paddington. The young man was there at the appointed time the following day. When John Buchan stepped off the Oxford train he was in Court dress—he was attending a levee that afternoon—but he had not forgotten. He was also lugging a large typewriter, which he presented to the aspiring journalist. It was deeds like that which made people not only admire but love John Buchan.

Mr. Turner has done us a real service and given us a great deal of pleasure by writing this book, for he has told us of a life which reads like one of Buchan's own adventure novels and which is an inspiration to others. WILLIAM BARCLAY.

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